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Ecclesia "Clamat ad omnes ut revertantur et inserantur."—St. Augustine

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At the Close of the Holy Year

THE HOLY FATHER PIUS XII opened the Jubilee Year with an appeal to Christians separated from the Roman Church that they return to sacred unity. Indeed, the mass of those to whom it was addressed have not responded to it, but even so there has been a reverberation among a great number of them which cannot fail to produce some effect. Many have come to Rome. At the *Unitas Foyer* we have received venerable Protestant pastors wearing the pilgrim's badge. They prayerfully visited the Basilicas, assisted at the ceremonies at St. Peter's and they asked to see the Pope, who, on his part, sometimes received them in special audience and stirred them profoundly. The dissident Orient, at least that sadly reduced part of it which has evaded the Iron Curtain, was represented by various high ranking personages, and by other pilgrims of Greek, Russian and Rumanian nationality. How many prejudices will have fallen away before the spectacle of Catholic life presenting itself in all simplicity and spontaneity! They saw the vast naves of the Basilicas filled with pilgrimages from different lands, each preceeded by a large cross, which simultaneously, but without disorder, sang and prayed with impressive faith. The different languages blended with one another, and the different classes mingled one with one another, as did the prayers and hymns. They saw the Pope making his appearance, not in the fashion of a distant sovereign, but as a pious Pontiff, or as a Father bent over his beloved children, solicitous to give each one of them a glance, a smile, and a benediction.

Among the principal heads of Protestantism there have been those who wrote against the greatest event of the Holy Year, the definition of Mary's Assumption. But numerous non-Catholics, such as the theologian E. L. Mascall[1] approved the doctrine while certain others, such as the Rev. Ronald Baron[2] approved the definition. I know of still others who assisted with great fervor at the grandiouse exaltation of the Virgin. They were mixed in the countless throng—at times agitated like a joyous sea, then again quiet and recollected like a choir of monks at prayer—which filled St. Peter's Square, become an immense temple under the dome of pure blue sky where the sun was shining its brightest. They heard the successor of St. Peter give a definitive guarantee to the Catholic belief, that of all Christians before Luther, in the anticipated glorification of the virginal body of Mary, Mother of God. Whoever was present there understood that the Mother was being honoured in honour of the Son, and understood too how inconceivable it is to the Christian mind, tutored by Scripture and Tradition, that this body which had formed and nourished the Body of the Incarnate Word could have been left to the corruption and obscurity of a tomb.

Let the pessimists think what they may; the definition does serve the cause of union. If it had been avoided through fear of some displeasure to the Protestants, they would doubtless have hoped for an accommodating veil of silence over other Catholic truths which disturb them. Nothing would

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1) *The Guardian*, Sept. 8, 1950.
2) *The Pilot*, (S.P.C.U.), Christmas, 1950, pp. 76-78.

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e more apt to check the movement toward union than such a thought this. On the contrary, the attention of all has been drawn toward e Catholic concept of the Mother of God: the more a sincere Christian flects upon it, the more he finds it reasonable and harmonious; the more e will find inacceptable a statement recently published by a member of e Reformed community in France, namely, that if one asks what place ary should have in the piety of a Reformed Protestant, one must respond *ne*. But devotion to the sweet Virgin will come back again, and the return us commenced will not halt before it is complete.

During the time of waiting, one is not to be surprised if he finds that presentatives of certain Protestant denominations are restraining their fol-wers from turning to Mary. It is a matter of greater surprise, and to y mind of regret, that the *World Council of Churches* should have vored opposition to the dogma. Since the "Ecumenical Movement" of s nature is unable to assign any limits to union, and since, as has been peated, it is not contrary to this movement that a church claim to be e only true one, and on the other hand, since the Roman Church, ithout participating in the movement, maintains (and how forcefully!) e doctrinal basis of Christ's divinity: why take a stand against her when e defines a dogma as conformable as this one, to say no more, with at doctrinal basis? Has not one been unwittingly led by an anti-Roman sposition, and therefore an anti-ecumenical one?

All things considered, the cause of union has gained much during this oly Year. The desires expressed by the Holy Father, the detailed elu-dations of the Holy Office *Instruction*, the contacts made, the Christian tality manifested to the eyes of the world by the Roman Church and rticularly the Papacy are so many positive factors destined to carry their eneficent action far into the future.

CHARLES BOYER, S.J.

An Oecumenical Study: Catholic, Dissident Oriental, Anglican

This article represents the text of a paper read by Dom Bede Winslow, editor of "The Eastern Churches Quarterly", at the Conferences sponsored by the Unitas Association at Grottaferrata, September 20-22, 1950 (*See Unitas, Vol. II, No.* 4.) *Papers of the other speakers will be published in succeeding numbers of Unitas.*

UNTIL JUST recently there has been no inflow of separated Orientals into England. The old Greek and Russian colonies have had very little bearing on English religious life, the average Catholic being hardly aware of their existence.

There were scholars and those with an intellectual interest in the liturgy and reunion problems who tried to make contact with the separated Orientals, but even then this meant awaiting the visit of the Oriental theologians from the continent as the local dissident clergy were too busy with their scattered parish work to have time, and the layman cared for none of these things. The position is entirely different from that of France or the United States.

With the recent coming of some thousands of D.P.'s many of whom are separated Orientals and Catholics of the Byzantine rite, this position may change, but of this it is far too soon to speak and I have had no experience.

From this it will be evident that those interested in these things were by force of circumstances confined to theory rather than practice and so limited their main work to prayer and study.

The only organized Catholic effort in this direction was the Society of St. John Chrysostom (started in 1927). Its main activities were the collecting of money for Catholic works in the Near and Middle East, the carrying out, when possible, of some Oriental liturgy in one of the London churches and the holding of meetings at which papers were read—mostly of an historical nature. I read some of these; my subjects always bore on the problem of the reunion of the dissident Oriental Church with the Holy See.

It was because the Society of St. John Chrysostom would not venture on the publishing of a review and did not really consider work with the Orientals that eventually *The Eastern Churches Quarterly* came into existence.

In 1930 some seven people interested in this question met in Chelsea and decided that such a review ought to be started. I agreed to take the matter in hand.

In 1931 the Prior of Prinknash very kindly allowed us to use the main part of *Pax* every quarter for this work, and so we went on till the end of 1935. In 1936 the *Eastern Churches Quarterly* was begun on its own.

I soon saw that to be realistic one would have to include the Anglicans in our study since relations of dissident Orientals with Anglicans had a definite bearing on the reunion problem.

And when in 1937 the World Conference on Faith and Order met in Edinburgh it was further evident that the Oecumenical Movement would

also have to be considered. Yet in the study of both these problems I maintained that the separated Orientals hold the prime position of importance.

I felt, however, that it was not enough to discuss these questions in the pages of the *Quarterly*, and so I made contacts with various groups of Anglicans and especially with the *Fellowship of S. Alban and S. Sergius*, an association which for the most part consists of dissident Orientals and Anglicans though members of some other Christian bodies are also included. In this connection I attended, as an observer, two of their Annual Conferences at High Leigh before the 2nd World War and since their revival (1936) I have been nearly every year to the theological conference at Abingdon. Here most of the dissident Oriental Theologians from Paris came. So I was privileged to meet the late Fr. Sergius Bulgarkov, I have now particularly friendly relations with Fr. George Florovsky, Prof. V. Lossky and a number of Oriental students including some Lebanese and Greeks, not to mention my Anglican friends. In these meetings very few Catholics take part—some whom I introduced and some visitors from the Continent.

In addition to this annual gathering, I am in close touch with the headquarters of the *Fellowship* at St. Basil's House in London.

I now considered it was time that Catholics themselves should hold an annual theological Conference in which dissident Orientals and Anglicans would take a real part, with discussions following the read papers.

In 1944 this proved possible thanks to the kindness and cooperation of the Dominicans at Blackfriars, Oxford, in whose hall we met. These Conferences were carried on every year till 1948. In 1949 the Authorities were unwilling to give permission because of the *Monitum* (of June 1948) and in view of the more recent Directive of the Holy Office, permission will have to be obtained from Rome since the Conferences were international in composition.

Oxford is an ideal place for such a gathering since a number of Anglican scholars and theologians are in residence. It is also a Catholic centre, in addition to the Dominicans, the Jesuit Fathers at Campion Hall and Heythrop show a particular interest in the work.

Perhaps a few words should be said about the five Conferences:—

In the first Conference in 1944 the subjects dealt with gave a very broad foundation on which to build future work.

'The Liturgy and Christian Unity'—Rev. J. D. Crichtom

'The Study of Church History and Christian Unity' — Dr. F. Dvornik

'St. Thomas and Christian Tradition' — Fr. Victor White, O.P.

'Platonism as a vital force in Christian Theology' — Prof. H. Armstrong.

'Intergral Catholicism and the E. C.Q.' (myself)

In 1945 the subject was that of Nature and Grace, but apart from papers on the general thesis: viz. 'St. Augustine on Grace', Dom Aelred Graham, and 'The Conception of Grace in the Orthodox Church', Dr. Lampert, there were two other papers considering Grace under a wider aspect:

'St. Bonaventure on the Divine Simplicity' — by Prof. H. Armstrong

'Gregory Palamas on the Divine Simplicity' — by Dom Clement Lialine.

In 1946 'Holy Scripture and Tradition' was the theme. Pere L. Bouyer read a paper on 'The Fathers on Tradition and Scripture. Prof. N. Arseniev

on 'The Post-Patristic Western teaching of the Catholic Church' and Fr. G. Herbert (Anglican) on 'Anglican Scriptural Theology.'

The best Conference was in every way that of 1947, the subject being 'Concerning the Holy Spirit': the papers were:—

'The Holy Spirit in Scriptures' — Fr. R. Kehoe, O.P.

'Some implications of *Ex Patre Folioque Tanquam Ab Uno Principio*'— Pere P. Henry, S.J.

'The Procession of the Holy Spirit' — Prof. V. Lossky

'Holy Spirit in Christian Initiation' — Fr. Thornton (Anglican)

'Holy Ghost in the Mystical Body of Christ' — Dom Clement Lialine.

In 1948 we went back to Nature and Grace again. The Catholic and dissident Oriental teaching was further examined and in addition a Lutheran Pastor read a paper on the subject. Professor Armstrong expounded 'St. Gregory of Nyssa on the Nature of Man' and Father Florovsky dealt with 'The Idea of Creation in Christian Philosophy;' this brought in Gregory Palamas and the Divine Energies.

As to the usefulness and appreciation of these Conferences, one can refer to the letters I received urging that they should continue, from both Catholic and Anglican participants alike.

During the autumn, winter and spring terms a small E.C.Q. study circle meets privately in London and less theological subjects are discussed, very often members of the *Fellowship* take part in these.

Such then, is the work of the E.C.Q. — The *review* reflects this work by publishing and by discussing in greater detail the problems raised and more besides.

The *Group*—there is no organization as such but a handful of devoted co-operators, a few who come to the ecumenical gatherings, some who constantly write and report for the review and the group of scholars who have come to the Oxford Conferences.

The first are all Catholics, the other two categories consist of both Catholics, separated Orientals and Anglicans. It is a work of co-operation that has simply grown up around the review and its ideals.

So much for the *Report*. I apologize for speaking so much about myself, but it is pioneer work![1]

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1) At this point the speaker quoted several paragraphs from a paper originally read at an E. C. Q. Study Circle held on May 6, 1950. This paper was entitled "*An Orthodox Looks at the Reunion Problem*", and was composed by Miss Helle Giorgiadis, member of the Dissident Greek Church, and editor of *Sobornost*, journal of the Fellowship of S. Alban and S. Sergius. This remarkable paper is printed in entirety in "The Eastern Churches Quarterly, Autumn, 1950. We quote here the lines which Dom Bede Winslow read at the Grottaferrata Conference:

"The pattern of unity which we associate with the Church of Rome is that of St. Peter, Prince of the Apostles and a spokesman of the Apostolic band. I do not myself believe that this concept of unity is so remote from the Orthodox one as some of my Orthodox brethren appear to hope. I say 'hope' advisedly, for the fear of which I spoke earlier has encouraged many to underline the undoubted differences which do exist between Orthodox and Catholics, in an effort to keep at bay what seems to them the peril of absorption into the Roman Communion. Yet the *koinonia* of the Apostles, which I have used to characterize the Orthodox pattern of unity, is certainly present in the Roman Communion. The absence of the Eastern Churches since the Great Schism, and the claim to supremacy by the successors of St. Peter, may obscure this to the eyes of the world and to Protestants who have lost both the sense of Apostolic tradition and the desire for it. But it is only on this foundation that the papal claims can be maintained.

"The Roman pattern of unity is also, however, the pattern of the one fold and one shepherd. It was to St. Peter that our Lord committed, the care of His sheep. The sacred charge 'Feed my lambs' 'feed my sheep' was given to Simon Peter, son of Jonas, repeated indeed three times, after St. Peter had been called to affirm his love of the Lord. I believe that those of us who are outside the Roman Communion will not begin to have a true picture of the problem of unity as it confronts the Church of Rome, until we have meditated deeply on this fact and its implications. For the Roman Church

(Cont. on page 7)

The Epilogue

In this concluding part of the paper I am suggesting, in a tentative way, a line of action. I realize it is open to criticism and I should like it to be discussed.

I think it will be evident from what has gone before that the E. C. Q. considers that the Eastern Churches hold a very important position in any work for Christian reunion.

It is obvious what a tremendous effect such a union of the Eastern Churches with Rome would have on Christians as a whole, even if we only think in terms of a Christian front, or are only considering numbers.

What is far more important is the effect such a union would have on the thought of Catholics and how this integrating of the two great Christian traditions would prepare the way for the complete healing of divided Christendom. I venture to think that the Church so equipped would be intellectually prepared to meet the other world religions of the Middle and Far East. It is quite true that the Church need not (and will not) wait for this day before she approaches these missionary problems, but I would plead that the Eastern Christian Tradition should be studied as having a real bearing on the question of Catholic "Missions" in the non-Christian East.

It may be replied that this integration of the two great Christian traditions is already to be found in the Catholics of the Eastern rites. That all the dissident Orientals have to do is to join the ranks of the already existing Eastern Catholic group of their own rite and so the desired union of East and West would be completed. There is a sense in which this is true, on the purely jurisdictional side it would be true. And further, if our Eastern Catholics were as a result to be absorbed into the mentality and living tradition of the dissident Orientals, it would be true. Then indeed some integration with the West could begin. But Catholics of the Eastern rites, in general, are not in this position. Yet in spite of this the E.C.Q. has always maintained that these Catholics hold an important position in relation to the cause of Unity.

The recent persecutions in the Ukrain and in Rumania have proved that Catholics of a non-Roman rite can be absolutely loyal to the Holy See; they have also called forth admiration on the part of a large number of their separated brethren, especially in Rumania.

In most countries of the Middle East the prestige of the Oriental Catholics is high (e.g. the Melkites). But for these Catholics of the Oriental rites to take their full share in work for Christian reunion there has got to be a still further Orientation. What do I mean by this?

In some recent lectures given in the U.S.A. by Father George Florovsky, this leading dissident Russian theologian pointed out that the separated Orientals are not meeting the West now for the first time, there have been previous meetings and most of them have been of not too happy a nature.

In the XIII and XIV centuries there were many 'Latinizers' among the dissident Orientals, and then in the XVI and XVII centuries, in self-defence, scholastic terms were used in the Oriental theological schools. This, however, was no real integration of the two traditions but rather an undigested acceptance of a foreign theological element and a disregard of their own tradition. The result was a split between a small intellectual

group and the common people of the dissident Oriental Church, — i.e. the monks, simple priests and laymen — the guardians of tradition.

What had really happened had been (according to Fr. Florovsky) 'that theology had not been related to the actual needs of those whom it was meant to serve' — although there had been real scholarship. There is a real recovery of their tradition now on the part of dissident Oriental theologians.

I think the same may be applied, in a general way, to the Eastern Catholics; most of them met Rome for the first time within two hundred years after the Council of Trent. Rome was on the defensive and taken up with controversy with the Protestants: — One has only got to consider the history of the Greek College to understand what I mean! Rome was not really at that time prepared to meet the East.

Things now have changed. Since Pope Leo XIII a partial recovery has been made, that is, in the position accorded by Rome to the Eastern liturgies. This has given the Oriental Catholics their proper status in the Church. At the present time, due largely to Popes Pius X and Pius XI, there is the possibility of a recovery and an understanding of the full traditions of the Christian East with all their implications.

Never was the West, with its liturgical, scriptural and neopatristic movements, so ready to meet and understand the East and to help its own Eastern Catholic brethren in the regaining of their rightful thought and mentality as now. Never has Rome been so ready to meet the needs of non-Christian cultural traditions in the Middle and Far East. It may well be that under the present Holy Father the great return can be begun — much material and equipment is ready to hand.

It is obvious that we cannot develop all the implications here suggested. We will touch on two only.

The monastic life is often spoken of as the first meeting-point of two traditions (e.g. Leo XIII and Pius XI): we may find profound depths of common ground in Camaldoli and Athos.

But I would go further. I would like the dissident monk to find among the Catholic Eastern monks the spirit of the Hesychasts and the practice of the prayer of Jesus.

Then, since in the West such works as Pere Danielou on St. Gregory of Nyssa are being brought out, the ordinary training of the Eastern Catholic

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(Cont. from page 5)
has always sought her lost sheep, those sheep which the Lord committed to St. Peter and which have strayed from the one fold through ignorance, stupidity or wilfullness. Thus it is absurd, and indeed unjust, to blame the Catholic Church for seeking to make converts or to proselyte other Christians. If the Orthodox Church and other bodies of Christians have not done this to the same extent, it is as I believe and as I have tried to show, because the different concepts of unity which they hold.

"More than any other body of Christians, the Catholics have sought to maintain and to bring to fullness this unity of the one fold. Yet even for Catholics, there are, so to speak, two ways of looking at a lost sheep. A lost sheep may be simply an individual who has been led astray or wandered off on his own to a barren place, an individual to be personally converted and brought back. Or the lost sheep may be a flock which has become detached, who have nevertheless found some pasture, and the sheep here keep together and have to be brought back together as a flock or not at all. The single sheep is undoubtedly easier to manage and it would seem to me that the efforts of Rome have in the past been almost entirely directed by this technique. The wandering flock, or more accurately, the recognition that a collection of sheep is in fact a flock with some sort of corporate sheep life, introduces a new angle in the work for unity. It is in this distinction between 'the lost sheep' and 'the wandering flock' that I myself believe we are at the moment standing at the threshold of new opportunity in the work for Christian reunion."

monks and theologians should be that of the Greek fathers. This is the true background of the Eastern liturgies.

If these two suggestions became normal among the Eastern Catholics the benefit to the Church as a whole would be enormous and fundamental work would have been done in the cause of a return of the dissident Oriental Church to unity.

Please do not think that I am suggesting this in any anti-Western spirit. I would plead along with Fr. Florovsky, that the great desideratum in present ecumenical work is a neo-patristic synthesis in theology and this means both the Latin as well as the Greek fathers. But unless on the Catholic side some of us can regain the living tradition of a patristic mentality and attitude we are not showing forth the fullness of the *Catholica.* And where should this be regained if not among the Catholics of the Oriental rites! But this is much more than the accurate carrying out of the Byzantine liturgy.

The Church in preparing herself for the great return of all Christians to unity and the opening of her doors to non-Christian peoples has got to show as great a flexibility in mind and method of approach as is compatible with her guardianship of Faith and Morals.

In meeting this new Christian world movement I believe the dissident Orientals hold a unique position. Also, as a consequence of Russia's expansion, we will be faced with the problem, that hardly existed before: The "Orthodox" Mission!

Our approach to the separated Orientals must be one of love, of willingness to own our past mistakes, clear-sightedness and understanding, and then through the Holy Spirit reunion will come.

This is the work and aim of the E.C.Q.

DOM BEDE WINSLOW

Reflections on the Catholic Approach to Separated Christians[1]

IT WOULD APPEAR that the *Times* correspondence on *Catholicism To-Day* will pass into history as a providential occasion for new contacts between Catholics and separated Christians. Certainly we may hope that it will not pass into the limbo of lost opportunities as is feared by some. The papal document permitting the Catholic Hierarchy to take the lead where conversations with non-Catholics are concerned may be expected to show its salutary effects in good time, and to result in new courage and activity where the positions and oppositions of the various Christian allegiances have too long remained entrenched. Already individual efforts have been aroused, but as long as they remain merely individual, they are incapable of giving shape to the nation-wide movement which is apt to draw the end of Protestant and Anglican separations within the range of possibilities. With all due acknowledgements to the fervent missionary apostolate, and to the dozen or so men whose activities immediately tend towards promoting the return of separated Christians on the theological level, the fact remains that a different kind of strategy might obtain greatly increased and more enduring results. Lest there be any misunderstanding, we shall point out at once that we have not in mind a further attempt of "corporate re-union", and also that we make no allusion to any unwillingness on the part of Catholics to do something about the sadly divided state of Christianity. The question lies deeper than all that: *a more organized apostolate for re-union cannot start so long as Catholic life in this country does not rest upon a more highly developed intellectual basis.*

The comments which have come from diverse quarters upon either the *Times* correspondence or the instruction *De Motione Oecumenica* have not sufficiently realized this point. It is no use either criticizing the men who advocate joint theological meetings for their apparent lack of results, or on the other hand wishing to see such meetings taking place everywhere, if the theological foundation for an effective and widespread movement is wanting. With all due respect to contrary opinions, I submit that the inner life of the Catholic community in the United Kingdom has not reached the point where it can play a decisive part in the apostolate for re-union. The non-Catholic who is brought towards conversion by God's grace is called upon not only to subscribe to certain doctrinal formulae, but also to join a Church, to become one amongst a fellowship; and the present conditions of Catholic life in England do not provide the intellectual elite with a culture in any way comparable to what Catholic intellectuals have developed in other lands and what non-Catholic thinkers have a right to expect from those who hold the full truth of revelation.

This is no doubt not peculiar to England and is to be found more or less in all countries where the sociological context of religious life has led Catholics to acquire a minority mentality; that is to say, not where

1) This article is written from England, and its contents are to be understood as referring to England only, although their line of thought may not be out of place in other countries.

they are numerically less than non-Catholics, but where they have no indigenous intellectual leadership.

An easy test will ascertain that such a leadership is conspicously needed in England. But for Baron Von Hugel, there has been no speculative writer of outstanding value since Newman, whose cultural background was of course not Catholic; no Scriptural commentary worth mentioning has ever been published; the number of scholarly works dealing with theology and its history is amazingly low; devotional books, which go to print by the dozen, do not attain a creditable average standard; and when a Catholic novelist (like Graham Greene) reaches to international fame, the letters harboured by Catholic weeklies witness to the unfortunate fact that he is often misunderstood by his coreligionists. Now this is an abnormal state of things in a country which enjoys a long established renown in all fields of scholarship and literature and where the non-Catholic contribution is, on the whole, remarkable. This is indirectly admitted by the gallant efforts tending to supply to the needs of Catholics by translating books from foreign tongues; but, necessary though they be, translations cannot fill the void in Catholic life which follows upon the absence of a home-made theological press.

That there are signs of an impending revival, at least as far as theology is concerned, seems fairly certain; recent books and at least one theological review of first-rate value (*The Downside Review*) testify thereto. But something more is needed to ensure lasting success to such a revival.

An intellectual leadership can be efficient provided it arises naturally out of accepted institutions and is so to speak a legitimate blossoming of certain elements in the Catholic community. Thus, the intellectual needs of Catholics would be satisfactorily met—in theory at any rate—by the foundation of a Faculty of Theology. A University proper being out of the question, there remains the possibility of having in England itself a centre of higher study for the Sacred Sciences; the experience of other countries shows that a large part of their Catholic impetus radiates from similar establishments. The mere mention of names like Louvain, Nijmegen, Freiburg, Paris, Lyons, Salamanca, Maynooth and Quebec immediately calls to mind the image of theological centres which would be irreplaceable in their respective countries and the like of which is not to be found here. From such a centre would little by little come forth scholarly research which could build up the intellectual framework of Catholic life,—to say nothing of the attraction it would exercise upon non-Catholics.

Besides such a foundation and jointly with it, a renovation of the Catholic literature would be needed. This is certainly under way. Catholics do have excellent writers who are read by the non-Catholics as well. Especially, the renewed *Downside Review*[2] and the magazines launched by Blackfriars in recent years mark important steps toward the ideal we have in view. But that will not be enough before the clergy at large has been affected by such a movement; and this lies still a long way off. It is not that cultured priests are scarce, far from it; but having no organized opportunity of expression, they accordingly find little incentive to renew their personal culture and so to give vigour to the intellectual tone of

2) Of *"The Downside Review"* from Autumn 1947 onwards.

Catholic life in general. To quote a valuable article on "The Revival of Theology", it is distressing to see so much intelligence, capable (it would seem) of great achievement in theology, devoting itself to lesser ends, not only by pressure of circumstances and at the call of charity, but through inclination. We need suspect no deliberate refusal; it is rather, perhaps, that the mental atmosphere around us alienates us imperceptibly from studies which only thrive in other air.[3] The effort needed to counteract that atmosphere may be hard, but no one doubts it can be made.

This brings us around to what can be done for the time being and given the present state of things, as regards an intellectual apostolate for re-union. Leaving aside the question of a radiating centre and of satisfactorily learned writings, it remains that joint meetings on theological questions provide Catholics with a precious opportunity both for widening their own horizon and for bringing non-Catholics nearer to them. Many and good comments on this have been made by experienced writers.[4] We need only insist on what seems to be the most immediate fruit to be expected of such meetings, namely the part to be played by non-Catholic thought in the forming of a Catholic English-born culture.

To the writer's mind, one of the foremost objects of joint meetings should be the discovery, in a friendly atmosphere of the "gold" that is latent in non-Catholic thought. After that "gold" has been discovered and purified in the light of Catholic theology, a much more fruitful approach to the doctrinal positions of separated Christians will have been prepared. In this wise, the best points of non-Catholic thought could be taken as common working basis. But from this point of view, it is evident that a new apostolic element must be developed in English Catholic life. Such activity is proper to an intellectual movement which would complement the activities of the missionary societies and popular apologists who are already working energetically and successfully in their proper field. It would obviously be expecting too much of the latter to shoulder the responsibility of meetings envisaged for "talking things over" with theologically minded non-Catholics. This mistake could be tempting in view of the limited number of theologians in the various dioceses, who are already busy with heavy work. But it is a mistake which must be avoided since it would sadly reduce the profit which Catholic religious culture might gain, and it would constitute an undue trial on the willingness of non-Catholics to be approached. It is certainly easier for them to meet and understand Catholics in the fraternity of scholarship than under the aegis of a missionary society. Moreover, there would be the risk that apart from a few apologists, the Catholic community as a whole would not take part in the apostolate for reunion.

This is the last point to be stressed. The duty of all Catholics to be interested in the properly missionary ventures of the Church is often underlined. Little good would be wrought in the "foreign missions" if missionaries were not preceded and accompanied by the prayers of all the Church. The same is to be said of the apostolate for re-union. It cannot be made the exclusive task for a few specialists without a great underrating of the value of re-union. Far from being assigned to a small number of priests,

3) *"The Downside Review"*, Autumn 1947, p. 315.

4) The best one is an article on "The Church of England and Catholic Unity", by Fr. St. John, O.P., in *Blackfriars*, April-May 1950, p. 183-198.

it should be effected by the whole Catholic community and by all its members, each in his own place. Thus, in the ideal state of things that we have in mind, each parish or a group of laymen in each parish—as is largely done in Holland[5] —would be instructed on the real history and present state of the separated Christian bodies and would devote some of its time to praying for their re-union. When this should be realized on a nation-wide scale, theologians could start on their work of research and re-thinking with the feeling that their efforts are supported by the sincere desire of the community. Then, under the encouragement and control of the hierarchy, each seminary, scholasticate and monastery would become a minor centre of Catholic oecumenist thinking, until a major centre could be provided by the erection of a Faculty of Theology from which there should emanate spontaneously an effective intellectual leadership.

At the present time, this outline of some requirements of a serious undertaking to meet the difficulties of separated Christians remains largely a dream. But what has been achieved in other lands can equally be done in England. Holland, as we have said, has understood the role to be played by ordinary parish life in the prayer for re-union (it is disquieting to notice that the Unity Octave as a prayer movement is all but universally overlooked by English Catholics); a good deal of theological thinking on re-union has been going on for a long while abroad, especially in France and Belgium. The Holy Year, and with it the centenary year of the restored Catholic hierarchy in England, has passed into history, and has left the souls of the faithful looking toward the future with strengthened hope and faith. Is it not the time to make a step ahead and establish a decisive starting point for a renewed tackling with oecumenical questions? This would be the proper fruit of the "year of the great return and the grand pardon", as it would be a fitting commemoration of modern English Catholicism's pioneers.

G. H. Tavard, A.A., D.D.

5) For a few details on this, cf. "The Eastern Churches Quarterly", Spring 1950, p. 332-3

Eugene Popov, A Renowned Russian Moralist

Eugene Alekseјevic Popov (1824-1888), Archpriest of Perm, Russia, was a very active missionary and very fertile as a writer. Among the accomplishments of his apostolic zeal was a cultural-religious association in the city of Perm which endured beyond the death of its founder. It was a center of radiation for cultural and religious life.

The writings of Popov are numerous. They treat of theology and moral for the main part. Popov was not, however, a systematic theoretician in these sacred sciences; he was, rather, a popularizer of theological and moral principles. His importance comes from the fact that he acquired his vast knowledge in moral matters chiefly from a rich pastoral experience and from contacts with the daily life of the Russian people. Thus his works reflect directly and genuinely the Russian mentality and the religious life of nineteenth century Russia. They afford us an objective insight into true Russian piety. Especially for those Catholics who seek to understand and to evaluate how much there is of good or evil in the life and tradition of the Russian "Orthodox" people, Popov is a profitable subject of study.

In the present article we will examine his principal moral work, *Obscenarodnija ctenija po pravoslavno-nravstvennomu bogosloviju,* and particularly from the point of view of a criticism of his doctrine. Notwithstanding the special object of this article, we hope as well to give a notion of the many positive elements characteristic of his work which will suffice to bring the reader into contact with the authentic religious Russian world.

General Characteristics of the Work

The work of Popov above cited is a volume of 1050 pages. The purpose of the work appears in the title itself: "Popular Lessons on Orthodox Moral Theology." The work is thus directed not so much to priest confessors or to theological schools as it is to pastoral and private use. The author declares this explicitly in his preface, and it becomes evident in the exhortation to the "pious Christian" or to the "orthodox faithful" with which each chapter is closed.

As a basis for the division of the work (in order to develop and order in a somewhat logical manner the vast material) he follows the Ten Commandments which are then recapitulated in the two fold precept of the New Testament: "Love God . . . Love thy neighbor . . . as thyself."

The author writes in the preface: "The present book enumerates, if one may say so, all the sins of men (exclusive of childhood and some particular states). But at the same time, and not without a logical connection, it makes known all the moral obligations of man in relation to God, to his neighbor, and to himself." The system thus stated is very similar to that of the most part of our Catholic treatises on moral theology. It is useful, however, to note, in praise of the author, that the positive part of the system is quite remarkable. It is developed to such a point that it sometimes appears to be more a tract on pastoral asceticism than one on moral theology.

The criteria, according to which the morality of various actions is judged, are indicated by the author in the preface in the following way: "Each of our sins is condemned or reproved on the basis of the Holy

Scripture, the voice of the Church, and of the very essence of the matter" (p. 4). In fact throughout the whole work these criteria become very evident. Almost every chapter opens with a phrase from Scripture even though at times it is ill-suited; the argumentation itself is based as often as possible in the first place on Scripture. He refers very frequently to the Councils both general and particular, and cites their rulings on faith and discipline. Above all the canonical sanctions established during the course of centuries by the various councils are referred to. Proofs taken from Tradition ("the voice of the Church") both written (the works of the Fathers) and living (conserved in the national religious life of the people) are by no means lacking. Finally, as a highly esteemed criterion of morality there is sometimes adduced "the very essence of the matter." It is the criterion of good sense, of right reason guided by faith and piety—as it appears in the deed. This last phase is particularly characteristic of the author, inasmuch as he succeeds in profiting from his rich pastoral experience in taking whatever is best in the spontaneous right judgments of the profoundly religious Russian people. Of course, it must be understood that he does not deal with true argumentation based on principles of natural theology and understood in the light of revelation. A mentality strictly philosophical, or more so scholastic, is entirely foreign to the author. His judgments are the spontaneous judgments of the Russian man, profoundly pious and religious but never theoretical-philosophical.

The adoption of such criteria and mentality for the composition of the whole treatise makes it quite accessible even to the humble *muzik*. (The work appeared when culture in Russia was still the monopoly of the nobility and of the "intelligenzia!") Below, however, we shall see the disadvantages of such a method.

Positive Elements

Passing now to a closer analysis of the work of Popov, I will point out first of all the positive elements which seem to me deserving of attention, especially in view of his being an "Orthodox." *Characteristic Russian Elements*: already in the first part of the book he makes an exposition of moral doctrine in respect to the cult of holy images. The Russian piety for holy icons is well known. It is a piety which is somewhat different from that of the western Christians. The faithful dissident believer does not see in the icon a mere image of the Lord, or of the Madonna, or of a Saint, but something more: a certain very special presence of the Lord, or other—it is something more real than the ordinary image. "Icons constitute for us not only a remembrance or a decorative object in the church, in the house, or in a book, but they are an object of worship" (p. 41). The cult which is given to the holy icons always remains relative, that is, referring to the represented person. Absolute worship ("deification of the icons", p. 41) is expressly prohibited. The veneration with which the holy images should be surrounded is like that which in the West is given to relics. Everything therefore should be in order, decent, proper, even esthetically beautiful. "The obligation of venerating the sacred icons by lighting candles or lamps before them or by burning incense has been shown to us by God Himself in Holy Scripture (Exod. 30:7, 8) and the Ecumenical Councils have confirmed it (Ecumen. Coun. VI, 73). Consequently, not to express such ven-

eration (when it is possible to do so), either during the daily prayers of the morning or evening or on feast days, constitutes a sin of omission" (p. 44). (The author, however, hastens to note very correctly that the fulfillment of such a duty in regard to the icons is absolutely unable to substitute for sincere and personal prayer to God.) There are also listed other omissions of respect due to the icons: "It is considered a sin, for example: not to construct a "kiot" (very wide frame) for the icons: to place the salt cellar beside an icon, . . . a candle of animal fat, tobacco, a glass of wine; to light a cigarette from the lamp of the icon; to take up the icons just any way when it is necessary to replace or clean them; not to dust the icons; to kiss the icons in a state of drunkenness or impurity." Analagously, it is a sin "to draw the sign of the cross on the doors of a toilet or on the ground where it would be walked on . . ." The author concludes: "All this is sin and not simple circumstance to which one is not to pay attention because it is a sign that the soul does not nourish sentiments of piety towards the saints and towards the cross of the Saviour" (p. 44).

A respect similar to that due to the icons is also owed to the sacred books (the Scriptures): "... it is a sin not to possess them (supposing that one has the means necessary to acquire them) . . . . Furthermore, it is a sin, if one has such books, not to keep them in a place of honor in the house (for example, if one has the album of photographs in the most visible spot in the house, but with the Gospel on the other hand hidden behind books or covered with dust). It is a sin to act in a careless way with regard to it, for example, to let it fall on the floor, make drawings on it, to tear pages from it (Ecumen. Counc. VI, 68), to use it for profane uses, and so forth. How sorrowful it is to forget that book from which now one does not want to read a chapter every day . . . or which one does not wish to purchase for his personal use and preserve it piously. That book, that is, the Gospel, in the next life will be the code of law, and the Christian will be judged on the basis of it. (John 12:48)" (p. 30-31)

Particular importance is given to the pious religious national customs whose observance is inculcated perhaps a little rigoristically *"sub peccato"*. Thus, for example, it is a duty to wear around one's neck the crucifix given at baptism (p. 45) (and a list of various motives are given); it is illicit to give or receive such a crucifix as a guarantee (supposing, for instance, that it were made of silver) (p. 781). The true believer in giving alms to a poor man will make the sign of the cross and say these beautiful words: "Take this for the love of Christ" (p. 517). Likewise, one should always make the sign of the cross before taking medicine (p. 505).

Needless to say, all the various fasts observed by ecclesiastical precept or by custom in the Russian church are proposed as obligatory, especially the four Lents and the *"govjenije"* or preparation for holy Communion. The custom of asking for the parent's blessing before any work is insisted upon very much. In general there are inculcated for each occasion which presents itself the favorite virtues of the Russians: respect to elders and old people, friendliness, affability (p. 874-878), sweetness, modesty, and hospitality.

Here are some characteristic statements:

To omit joining spiritual fasting, consisting in the practice of gentleness, humility, compunction, with corporal fasting, is to imitate the demons who do not eat but are full of malice (p. 267).

One sins who does not give respect to old people. In them one should see the image of his own parents. It is a sin not to give one's place to an old man, not to be silent when old people speak, or not to pay attention to their counsels and advice (p. 241).

It is a duty to give hospitality to the poor, to pilgrims, to those asking alms for churches or convents; "one gains great merit before God if he prepares a bed for the pilgrim himself and not through a domestic."

As may be seen, the truths which are treated are the same as those treated more or less explicitly in all Catholic tracts on moral or ascetical theology. In our author, however, they are developed so fully and minutely that they truly constitute one of his characteristic notes and correspond at the same time to the typical elements of the Russian religious spirit.

It is fitting at this point to remember that Popov is not a Catholic but an "Orthodox", faithful to the separated and not always sound religious tradition of the Orient. Keeping in mind this fact will help to appreciate some positive elements in his work which, in a Catholic book, would not arouse any extraordinary surprise. In our outhor these elements are noteworthy because they are opposed to the *official* tradition of the Russian Church of the time, and they indicate a spirit which is profoundly religious and sincerely upright, free from all formalism and sectarian prejudice, and genuinely Catholic at least in this, although unwittingly.

The author treats repeatedly of the duty of approaching the sacraments of confession and Communion frequently. He writes on this point (p. 50): "that the Christian should confess and communicate frequently and not just once a year. To confirm this we have the following motives:

"The direct precept of the Saviour: 'Take, eat . . .';

"The particular precept of the Church which urges Holy Communion during all four Lents; it proposes to the fervent faithful also monthly Communion;

"The example of the first Christians;

"The example of the saints, all of whom approached the sacraments frequently;

"The impossibility of anyone attaining perfection in the spiritual life without being frequently sanctified by the Sacrament of the Eucharist . . ."

Therefore, among the sins of omission the most grievous is "to approach the sacraments only once a year when there is the possibility of doing so more often." There follows then a chapter on the insufficiency of Communion received for purely external motives such as obligation, because parents demanded it, through habit, etc. On unworthy Communion, on the required preparation (p.51), etc. Elsewhere it is declared: "The surest and most efficacious means against carnal passion is the greatest possible frequenting of the holy Sacraments. In this battle it is necessary to approach them without any fear (James 1:6)" (p. 96). (For confession see also p. 971).

Although in nearly all the Churches of the Oriental rite there is no recognition of precept *sub gravi* for Sunday Mass, the author declares it obligatory: "To go to the Holy Liturgy every Sunday is not only a question of fervor, but it is an obligation" (p.223). He justifies his position by the fact that the Sixth Ecumenical Council (the Council of Trullo), canon 80, prescribes the excommunication of anyone who for three con-

secutive Sundays was not present at the "meetings of the Church" without sufficient motive. When it is indeed actually impossible to go to church, it is necessary to follow the sacred function at least in spirit from afar. "During the Holy Liturgy it is necessary to light the lamp before the icons (at home), and to make the sign of the cross when the bells announce the completion of the mysteries of the Body and Blood of Christ" (p. 223-228).

The author makes frequent exhortations to the love of Our Lord and the Blessed Virgin. What is particularly noteworthy in this, beyond a profound piety, is the fact that he uses for this purpose an entirely "Western" terminology. "After God no one loves us so much as she (Mary). What is dear to her Son, Our Saviour Jesus Christ, is also dear to her because of her incomparable purity and goodness of heart . . . A heartfelt love for the Mother of God is an indispensable virtue . . . for genuine piety" (p. 69).

Speaking about the religious sense which we should develop in ourselves, he proposes as a model of purity and goodness of heart, "the divine-human Heart of Jesus Christ." Elsewhere (p.1038), he declares: "The sinner should, so to say, immerse himself with faith in the wounds of Him who has been crucified for us." One remembers that the Russian church has never officially accepted such expressions and much less the corresponding Catholic devotion to the Sacred Hearts of Jesus and Mary—a devotion, which is rather criticized and bitterly opposed by modern Russian theologians.

The author, furthermore, raises his voice against some common abuses in liturgical piety. Thus, regarding the recital of prayers in church and in liturgical singing, he insists that they be "comprehensible" to the faithful, natural in tone and rhythm (p. 192-195) and that in church everything be avoided which is tinged with the "operatic", worldly, and vain. (p. 547)

Speaking about the fear of God that every Christian should nourish in himself, he resolves the anticipated objection of some modern Russian theologians and thinkers which claims that the spirit of fear of God does away with "liberty of spirit"—(considered as the most valued possession of man). He who does not want to nourish in himself the holy fear of God under the pretext of liberty of spirit forgets that "liberty of the Christian spirit consists in submitting one's own spirit and heart to divine teaching and divine law" (p. 67).

One notes the pages—revolutionary matter for that time—on social injustices. Indeed, Popov does not attack directly the social system of Russia of that time, but he gives many excellent principles of social justice. One perceives, moreover, a general, spontaneous, and sincere sympathy for the poor, the oppressed, and the disinherited. Thus, there is a prohibition against treating one's servant proudly, forgetful that he is a brother in Jesus Christ, against burdening him with excessive labor, and against not allowing him necessary time for spiritual reading (p. 356).

It is a sin to demand excessive prices for industrial products or other objects of prime necessity, especially as concerns dealing in icons, for "what is more necessary than an icon?" (p. 873).

A physician is culpable who refuses gratuitous consultation to a needy person, and likewise a pharmacist who will not give medicine free of charge to a poor in need of it.

To give alms is a duty which cannot be neglected by any Christian. However, alms given in secret and anonymously are better when dealing

with hidden need. In such a case one should imitate St. Nicholas who, under cover of darkness, threw a purse full of gold into the house of a poor father of a family. Charity without intermediaries is worth more than all the organized works of charity.

Even the most humble work can be of great esteem and worthy of respect. Truly worthy of note are the chapters on the "corporal and spiritual works of mercy"; one does not know whether to admire more the subtle and realistic, psychological observations or the truly Christian mind which inspires them (p. 518 ff).

On the question of divorce which is a very thorny one for the Russian church, the author insists on the illicitness and uselessness of such a practice, although he does not dare to reject it absolutely because of the practice of the Russian Church which has permitted it for many centuries.

Worthy also of any Catholic ascetical-moral tract are the pages which deal positively with tending toward Christian perfection. The question is treated explicitly only in the last part of the work (p. 1014 ff), and is evidently resolved in a positive way. The striving for perfection in the Christian life "for the Christian is a duty which cannot at all be neglected and is, so to speak, natural and at the same time pleasing" (p. 1017). "To progress ever further in perfection is our vocation, and it is our most sacred duty before God" (p. 1019). But the whole treatise is permeated with this idea. It is expressed both in the continual, explicit exhortations to do good and also in the countless remarks on this matter. Thus, there is an ample treatment on the formation of one's own character (p: 976 ff), and on the education of the senses (p. 962 ff). Sometimes there are observations which refer to a typically Russian form of asceticism: as those on the "*iurodstvo*", the life of a "fool for the love of Christ" (still practiced today in Russia) (p. 57,58), or on "*strannicestvo*", the life of the perpetual pilgrim, or, again, on the abuses in the practice—certainly most ancient —of the kiss of peace during the office of Easter night (p. 569) and on the abuses of the artists who paint icons (p. 804).

Sometimes, on the other hand, there are observations based on the daily experience of a pastor of souls, paternally preoccupied with the spiritual and material welfare of his people, but with a wealth of detail that is difficult to find in our Catholic treatises. Such are his observations on the moderation necessary in all things and on work and the fulfilling of the duties of one's state of life (p. 498, 499); mutual respect which should avoid any lack of courtesy, dominating oneself in such wise as not to interrupt the speech of his neighbor, not disturbing his neighbor's sleep without necessity, and also in this case not without due thoughtfulness and regard (p. 499), by answering letters promptly, and so forth.

Negative Elements

As concerns the criteria of morality adopted by the author, it has already become evident that they are entirely positive and avoid almost absolutely every speculative principle. All doctrine is based, as we have seen, on Scripture, on the norm given by the Church, and on pious national traditions and customs. Now, precisely that standpoint, too exclusively positive, is the source of many defects. Let us see some of the principle ones:

By reducing the concept itself of moral theology—at least in practice

—to that of piety (*blagocestije*, devotion, piety—which, in his time, was conceived of as monastic life transplanted in the world and somewhat adopted to circumstances!), and resting, moreover, only on the positive data of the three fonts of morality stated above, the author does not feel the need of dedicating a section to the exposition of the general principles of moral theology. Now the almost absolute absence of such general principles forces the author continually to a long enumeration of particular cases, inevitably inadequate and this lowers the level of the book from a tract of moral theology to a handy manual or a good collection of pious, ascetic-moral readings. But, above all, it does not educate the moral sense of the reader who precisely has need rather of general principles on the basis of which he can resolve all the cases which he comes upon in life.

Besides the lack of a section "*de principiis*", it is necessary to note as a grave defect the absence of a general introductory part in which those fundamental concepts are clearly and precisely explained which reoccur continually in the text: the concepts of morality, conscience, perfection, law, virtue, vice, sin, etc. (with all the necessary relative divisions) in order to give to the reader the possibility of forming a personal, moral conscience which may guide him even in the absence of a spiritual father or confessor. For example, he speaks on every page about "sin", "one sins" (*grjeh, grjesit*), but he never explains what sin is in general and, except in a few instances, whether one is dealing with a mortal or a venial sin in the individual cases. This certainly appears to be one of the most grievous defects when one thinks how little developed and how unprecise these concepts are in the conscience and practical life of the Russian reader, concepts, which on the other hand are a presupposed foundation for all true progress in the spiritual life.

Other defects are closely connected with these. Prescinding from the Scriptural citations whose sense is either not apropos or is distorted, we find that in each chapter the laws and norms given from various councils are referred to as the "voice of the church" or "laws and precepts of the Church." Now it seems that the author gave no attention whatsoever to the very important question of whether the norms or laws were still valid or were already abrogated either totally or in part. Thus, the penance which the confessor should impose for various kinds of sins is always based on the most ancient canons without even mentioning the current, contrary practice. According to the latter, those penances, indeed too heavy and often incompatible in practice with modern life, were not actually imposed any longer. If, at times, they were imposed in a much reduced measure, they were easily commuted or waived completely by the dispensation of a director of conscience or, although abusively, by "self-dispensation."

The author has omitted, perhaps consciously, a number of important chapters in moral theology, namely, the whole section on "Professional life" comparable to our "*de statibus.*" Some rare allusions which he makes for example, to the obligations of lawyers (p. 825 ff), cannot remove the gravity of the lacuna.

Besides these general defects of Popov's work, one cannot pass in silence over various other defects, more particular, but at times no less grave. I shall list some of these (striving to exemplify them with the author's own words). First of all I shall note a few defects which constitute

either errors or confused doctrine more or less closely connected with "Orthodox" dogmatic theology.

The possibility and the licitness of divorce is supposed (p. 665 ff) and is taught there, even though the author's personal preference for the absolute indissolubility of Christian marriage speaks out clearly between the lines (as has been said above).

The position of the author on the question of "*mendacium*" is interesting. After having spoken about various kinds of lies, he presents as licit the lie called "through necessity" or "for the neighbour's salvation." He then brings forward some examples from the Old Testament: the lies of Michol (1 Kings 19:17), those of Abraham when he presents his wife to the pharaoh as his sister (Gen. 12:11-13), those of Rebecca when she had Jacob blessed in Esau's stead. (Gen. 27:6-18) . . . "in all these cases the lies were told as the only means of avoiding an evil disproportionately greater than that caused by the sin of the liar, and as the means to a useful end." (One notes recourse to the principle: "The end justifies the means", applied here and also in other questions!) "In the lives of the saints there are still numerous examples of falsity in speech. The saints, by using a lie, often drew a neighbor away from falling again into a grave sin or else prevented it beforehand. It has happened that they decided not only on the spur of the moment to speak falsely, but they also planned plans of action designed to disentangle others from irregular spiritual situations . . . . The cases of falsehood into which circumstances can force us, such as, to save the integrity of one's own or another's life, to save the honor of an innocent person, or to withdraw one's neighbor from grave sin—such cases can always be repeated. Well then, are such lies culpable? No! In ecclesiastical regulations they are explicitly called "lies for the neighbor's salvation" and are recognized as not imputable. 'If one says a lie to save a soul, he does not sin' (Nomocanone, 97)."

In spite of the clear rule cited from Nomocanone, the author feels the need of imposing restrictions and guaranteeing them with further norms and adds: ". . . Nevertheless even in this case the Godfearing Christian cannot remain in all tranquillity and must comply with the following norms: to consider the forced lie as a temptation and not easily make a decision to voice it; not to permit it frequently, but perhaps once in many occasions, that is, in extreme necessity. When one uses it, one should manifest to the all-knowing God his own heartfelt dislike of conceiving and affirming anything false. If the lie of "necessity" must be still maintained for a long time, one should see in this very situation, permitted by God, something of a chastisement . . . " After listing other abuses, he concludes (logically?): "You, O Christian, should esteem even the forced lie as a deviation from truth and express repentance to the Lord God for it" (p.885-886).

Treating of suffrages for the dead, he says: "With prayers the lot of the soul in the after life is relieved; moreover, the soul of the deceased is liberated from the tormennts of hell if he should be there" (p. 717). The sense of the word, "hell" is not clear in the author. (He does not clarify it in any part of the present work). This confusion is general in the whole of Russian theology which ignores the Catholic concept of purgatory. (The moderns, on the other hand, it seems wish to reduce the concept

of hell more or less to that of purgatory!) Probably, however, Originism is at the base of this conception.

"That the shame of thy nakedness may not appear" (Apoc. 3:18: Confession is not only a sacrament but also a secret of which it is licit to reveal nothing to another . . . Even ingenuous sincerity is therefore sinful when the penitent himself recounts what questions the confessor asked him, how great his repentance was and what penance was imposed on him . . . "This is a divine secret" (p.62).

According to Catholic teaching the penitent himself is not held to secrecy regarding his own confession.

Abortion "is considered, according to the ecclesiastical rules, always as murder" even if it is involuntary. Analagously, involuntary murder is considered as a grave sin (pp. 490, 488). Elsewhere he asserts the obligation of always confessing impure thoughts and fancies even though involuntary. (p. 541).

More characteristic than the errors and inexactitudes listed up to this point and of those omitted for the sake of brevity, are the various points of extremism and rigorism in Popov. In this he falls into a fidelity too blindly loyal to ecclesiastical traditions and to the Russian national or religious usages, and by an exaggerated seriousness and gravity which is nevertheless identified in the Russian "Orthodox" ascetic mentality with the "genuine Orthodox piety."

I have already pointed out several times the diverse *"epitimie"* or penances imposed for sins in confession. Here are some examples: For public hatred expressed and not rejected before the death of a neighbor, the one hating must "for forty days go to the tomb of the deceased and beg pardon" (Nomocanone 227) (p. 479).

For voluntary mutilation of oneself excommunication is inflicted as for murder (p.49). For fornication there is imposed a penance of seven years; for adultery, fifteen years; if it is consummated between a god-father and god-child, twenty years; and so on.

The Russian "Orthodox" ascetical tradition, to which Popov always adheres without any hesitation, banishes energetically the use of tobacco and prohibits most severely some games such as cards. In regard to tobacco the author forbids that it be brought into church, that it be placed on a table where there is a sacred object (an icon, the Gospel) (p. 48), that one smoke in cemeteries, in the vicinity of the church . . . The superior of a college sins mortally if, learning that a student smokes, he does not fittingly correct him. "The use of tobacco, if is moderate and caused by some necessity, without doubt does not constitute a sin. Tobacco, for example, can be useful in some diseases or to keep one awake at night if that is necessary on some occasion. But can perhaps the use of tobacco be without sin for those people who do not have any need of it either for their physical constitution or for their occupation and much more so for women and minors? (p. 97). He then proposes at length the harmful consequences and the dangers of the use of tobacco. (p. 97, 748).

The psychological tendency of the author toward a spiritual rigorism is manifested on various occasions: It is not permitted for a person to put on clothes which do not belong to his state (p. 395). It is not licit to wear masks (p. 559). The absoluteness of this principle is motivated by disorders committed for example at the beginning of Lent.

Exhibitionistic feats are abhorred (p. 448), because they are dangerous to life and harmful to the harmonious development of the body.

To frequent the theater is always illicit (p. 808, 809).

Every conversation in which serious topics are not treated is considered and prohibited as "vain speech" (that is, to speak without a just cause) (p. 902), as is every "useless" conversation (p. 905), the telling of stories (p. 906), etc. Likewise he condemns, not only as unfitting, and therefore as a moral imperfection, but also as a real sin, an immoderate laugh (p. 905).

He considers it almost as theft (p.882) to place on sale things which are not useful to the purchaser, which attract him by curiosity, by the ingeniousness of its construction, or by its novelty.

"The ecclesiastical canons prohibit an orthodox from bathing together with any unbaptized person" (p. 598).

Sometimes he accepts *a priori* the principle that everything which is reprobate in old Russian customs or, on the other hand, in the ancient traditions is due to the "deteriorating influence" of the West. Thus, there would come from the West: disrespect for the priest (p. 434), fashionable and immodest clothing, the various cosmetics and fine dresses (pp. 512, 565), goods which formerly were not known in Russia.

In face of similar assertions one might receive frequently enough, the impression that he is dealing with a little of the author's sullenness because the arguments adduced as proof are not probative—at least not as universally so as the matter would demand. To be just however, one must note that for the most part each affirmation could be given wide interpretation, naturally, by making opportune distinctions and accommodations. Furthermore, way beneath, one sees a sincere and profound piety, although indeed at times somewhat misunderstood.

Making a brief summary in conclusion, one will note that the principal defects of the work of Popov arise principally from two sources: the not very sucessful ordering of the book; and the doctrines and the religious customs of the "Orthodox" Russian Church which constitute the atmosphere in which the author was born and educated and which inevitably bore him to erroneous, inexact or rigoristic positions.

All that however, does not take away the great personal merit of the author and the great merit of his work: personal merit for having infused into the work so much inner piety and so many treasures of doctrine and examples of genuinely Christian life (Catholic!) with a singular force of conviction. The work has great merit because it is derived from life and for life in the midst of a desert, one might say—a desert in which models and fundamental precedents were wanting.

Paul Leskovec, S.J.

A Road to Reunion for Protestants

"She made of herself . . . a word of God," Pius XI
on Therese of Lisieux, Patron of Missions.

THERE ARE VARIOUS roads which might lead Protestants to Roman unity, but there are two which stand out as being the more important. One consists in recognizing that there are Catholic elements in Protestantism, and then permitting these elements to be revitalized and to attract others until the whole faith becomes Catholic. There then remains the consecration of the new fact through a passage into the Catholic Church. Cardinal Newman entered the Church by this road. The other road consists in retaining the fundamental principle of Protestantism, verifying in a sincere desire of reunion to what extent this principle is compatible with Catholicism, and what place is due to it, and then through personal initiative following the principle into union. Here we shall deal with this second road.

The fundamental principle of Protestantism presents two facets: On the one hand it holds that Scripture is the entire word of God, and the one objective contact that we human beings have with God. On the other hand it holds that according to Scripture salvation is attained through faith alone. By His Sacrifice Jesus Christ accomplished perfectly what the Law permitted to be realized only imperfectly. When compensation for evil was perfected, Justice was appeased. God took into account this evolution of affairs when He worked out His Holy Scripture. He suppressed the Mosaic observances with a new Biblical text. In their stead and place He promulgated in the New Testament that thenceforward faith alone would save, and that justification would be achieved by those who believe that this is truly so. Scripture is for men what it was before Jesus Christ, with the difference that it no longer commands good works. It commands faith alone.

The Catholic opposes this Protestant foundation with the objection that the word of God is Jesus Christ. This human being, Son of the Father, is able to influence His fellowmen and make Himself beloved to such a degree that He, the word of God, leaves indelible traces upon their hearts; He so wonderfully transforms and renews their nature that their acts take on a resemblance to His own, not in servile imitation, but by a communion of spirits which is so cogent that its inspiration attains their most concrete acts. The word of God is Jesus Christ; the matter upon which it is written is the heart of the Christian. In like manner, for the Catholic that which saves is not adherence to a legislative text which one thinks to discover in the Bible, but the loving possession of Christ which urges His faithful to think and act as He would do in their place. Indeed, faith justifies and saves, but it is a living faith which does not hesitate to make itself felt in concrete circumstances every moment of the individual's personal existence. Faith rules the will because it does not wish to be that dead faith of which St. Paul speaks, a faith which is not worthy of being called faith since it is incapable of making the soul a participant of justification in communion with the life of Christ, our Salvation.

Two systems confront us. Can they be integrated with one another? The Protestant has his Bible. It tells him Jesus Christ will justify you. Believe this and you will be saved. As for the rest, take that road through the world

which was destined for you. You can only be that which your birth had made you. But, believe! The Catholic has the community of hearts who bear Jesus Christ. He has the Church where he finds the Real Presence. Through the Church he dwells in the midst of a Christian people who live Jesus Christ, and who can only live Jesus Christ, since living otherwise would be disloyalty, not only to Jesus Christ, but also to his own Christian heart.

But the Catholic also has his Bible, and like the Protestant considers it an inspired book. He is wont to call it the word of God, but does not forget the qualitative difference which distinguishes a text, albeit inspired by God, from the divine Person of Jesus Christ. Since he holds the presence of Jesus Christ in his heart, he knows well that his heart, in the measure of its fidelity, is worth all the tomes amassed in all the libraries of the world, the Bible included. Yet he does not underestimate Sacred Scripture. On the contrary, he reads it assiduously, and finds unspeakable joy in its reading because he finds there the same riches that are in his heart: Jesus Christ. A beautiful person finds joy in contemplating his resemblance in a portrait. The Catholic's joy in reading the Bible is in some way similar, although far removed from any contentment in the perishable beauty of the body. What he sees in its pages is God's eternal beauty, the model upon which his heart has been fashioned.

The Protestant learns in the Bible what he is not. But, he would have it, God has foreseen his wretchedness, and through the merits of Jesus Christ, that which is wanting will be supplied on the Day of Judgment so that he may be justified and saved if he has confidence. The Catholic, contrariwise, when he reads the Bible recognizes what he is by virtue of the permanent action of Christ, and by virtue of the Church which realizes this action in his being through her institutions and through her faithful members. He also recognizes what he ceases to be if he should sin. Then the Bible is for him a call to order, a sermon. It still teaches him what his fellow Christians are, but it tells him much the same thing as it tells the Protestant, what he is no more, what he is not. Thus the Catholic accepts the Bible in certain moments of his existence as the Protestant receives it. In this similarity is to be found a genuine consolation and a real hope for restoration to unity.

Here we perceive the point of contact between the Protestant and the Catholic systems. We must not let it escape us, but sieze upon it, contemplate it, and make it our own. It is the stuff of which union is made.

It is however, at this very point that the note of separation appears again because the Protestant and the Catholic do not read the Bible with an identical purpose. The latter will not rest until he voluntarily makes efforts to sanctify himself, profiting by the supernatural means that God puts at his disposition. One might say that he fashions a Bible from his heart, from his whole person. He makes of his heart a living Bible according to the model of the Sacred Scriptures. The former has already renounced, as a matter of principle, all effort of sanctification. According to his interpretation, Christ's merits suffice to justify him. He is of the opinion that at his death he will be saved through the proper function of Christ.

Evidently his position is not dictated by the lessons of the Bible, but is acquired through the extra-biblical reasoning of the Protestant system. In fact, to admit that one can in some way be a living Bible, and to admit that Jesus Christ, the word of God, the eternal Word, could live here below

in human hearts, would mean admitting the possibility of forming a more immediate contact with Jesus Christ than that which the mere reading of the Bible could afford. It would imply an authority at least equal to the Bible and certainly superior to that of a Scriptural commentator. It would impose the consequence that the pastor of those whose normal state is the possession of Jesus Christ in the heart will have received a delegation of power from God in relation of the nature of his office. But this would destroy the basis upon which Luther erected his claims.

The Protestant is, therefore, unable to become the word of God. He must remain ever a reader, and something distinctly apart from the object of his reading. He keeps the faith but does not permit himself to follow in the steps of Christ. He is in the position of a novice or of a catechumen who expects to remain permanently in this state because he aspires to nothing more than an intellectual relation to Christ, affective but not effective, and wishes to know no other habitat than his noviciate or catechumenate.

Such is the case: the Church for the Protestant remains a noviciate or catechumenate wherein the textbook is the Bible. Doubtless he learns there a certain correction on the worldly plane, but he does not attempt to accord his acts with the model of Jesus in such wise that the Will of God would be done on earth as it is in heaven. He renounces this and takes refuge in confidence in the redemption which Christ's merits will provide for him. He renounces this so as to remain novice and catechumen, because an advance would mean a rediscovery of the Catholic Church. He makes this renouncement so as to remain Protestant. But by this refusal to couple himself effectivelly with the New Testament, he remains outside the Kingdom of God which essentially requires a conversion of the will, and into which he does not expect to be admitted until after departure from the world of time through death. Since not everyone will enter into the Kingdom of God, he has recourse to a predestination which makes of him the beneficiary. It is a predestination which will accord him the favor of being admitted, not gratuitously but arbitrarily into the Kingdom of Heaven.

We may then understand that what causes division between Protestants and Catholics is not the Bible nor even the religious institution of Protestantism, but the Protestant will to withdraw from entrance into the Kingdom of God, where the word of God is written on the hearts of its citizens, and postpone it until the day of his natural death (or until the second coming of Christ). The whole Protestant system has been revised so as to conform with a concept of a Kingdom of God that is uniquely *post mortem* (or eschatological). Baptism, Last Supper, Bible reading, preaching, ecclesiastical constitution, and religious conduct are now, from the human standpoint, nothing more for him than testimonies of confidence in predestination to eternal life. The Protestant is no longer aware that eternal life begins here at each moment of earthly life. For the repentant sinner's humility, he has substituted the pride of the man who retains his desire for this world while considering himself predestined to salvation.

We were probing to find the degree to which the fundamental principle of Protestantism is compatible with Catholicism. We have found that the Protestant makes of the Church a permanent noviciate and catechumenate, mere signs of salvation which teach him to know a kind of life, that of Jesus, which in practice he will not follow. We may now conclude that reunion

will not be possible until the day when Protestantism will abandon its refusal to live according to Christ, and will again take up the way of the Son, when it will embrace the teaching of doing the Father's will in this world, and finally permit its followers to become "other Christs." When Protestantism will arrive at this point, it will then become the great noviciate of repentance for those who, having lost grace, are preparing to regain it. It will be the great catechumenate for the march of succeeding generations toward integration with Christ—who knock for entrance into the Church of the Resurrected Lord. Then, to be sure, it will no longer nurture that exclusivity which follows upon sectarianism. Whereas it had once protested against the Catholic order which springs from a supernatural principle, it will then protest against the false justice of this world, in favor of the Justice of Christ. It will be united. Is it truly capable of this? The aptitude depends upon each Protestant personally. There are already not a few who have come to understand what God demands of men. These have lost nothing and have gained much. They serve.

A. L. Cuneus

Comments and Documents

MEMBERSHIP IN THE "ROTARY CLUB"

AN ARTICLE in the *Osservatore Romano of* January 27 gives some clarifications on the recent Decree of the Holy Office concerning the *Rotary Club*. First it is recalled that the Sacred Consistorial Congregation had already given directives under date of February 4, 1929, on a doubt "whether Ordinaries could permit Ecclesiastics to become listed as members of the *Rotary Club* or to take part in their meetings". The answer was "non expedire". The article continues:

"The Holy Office with its recent Decree makes it clear that it is a question of 'illicitness'.

"Naturally, the prohibition addressed to Priests against membership in the 'Rotary Club' or taking part in its meetings (prohibitions which even the laity well understood were, in consideration of the nature and the purpose of such an association, foreign to the sacerdotal mission) is to be understood in a limited sense as applying to meetings restricted to *Rotary* members and insomuch as they deal with their economic and professional affairs. It does not extend, therefore, to those reunions which, although sponsored by the *Rotary* are also open to non-members for purposes which are compatible with priestly endeavors, as, for example, the promoting of welfare works or charity relief.

"As for the laity, the Decree of the Holy Office does not contain a prohibition such as it does for the Ecclesiastics, but confines itself to an *exhortation* to Catholics that they guide themselves according to the disposition of Can. 684 C.J.C., which in its positive part, praises the faithful who give their names and their support to the associations established by the Church or recommended by her, while in the negative part, it warns against associations to which may be applied one of the qualifications listed in the same Canon. It is erroneous to believe that in citing the said Canon, there is the intention of attributing to the *Rotary* each and every qualification listed there . . . it is sufficient to be able to apply one of the qualifications . . . for it to be considered 'suspect'.

"In the present case the directive given by the Holy Office appears justified *in linea generale*, by the secular and non-religious spirit which characterizes the *Rotary*, even in relation to the problems in which the Catholic may not prescind from the teachings of the Catholic Church, as for example, in the field of moral and in the matter of social justice . . .

"Such a secularist spirit, and the religious indifference which easily derives from it, lend themselves to the infiltration into the *Rotary* of masonic and anti-clerical elements, as in fact has happened in some nations in which, through a prevalent masonic influence, the action of the *Club* has taken a turn which is opposed to the activity and the end of the Church. It must be added, however, that such circumstances have not been verified in other nations, where through the influence of directors, or members, well disposed to the Church, the attitude of the *Rotary* has shown itself in practice tolerant and benevolent in respect to religious interests. Thus it is explained that while the Episcopate of Spain, Holland and of some nations of Latin America

published severe directives in regard to the *Rotary,* in other nations the Bishops tolerated membership of the faithful in the same association.

"It is incumbent upon the advised discretion of those who have the honor of directing the spiritual life of the faithful, that is, the Bishops, to establish whether in a concrete case in a particular diocese the *Rotary* should be considered a 'suspect' association. It is now clear that where the suspicion exists, the Bishops should exhort the Catholics not to belong to the *Rotary.* Where, on the other hand, it does not exist, either because of proofs given in the past, or because of serious guarantees which the directors wish to give, the Bishops may abstain from delivering an exhortation since a cogent motive is lacking.

In forming their decisions the Bishops will certainly proceed without considering merely the particular situation of their own dioceses, but considering also the *Rotary* with reference to the complex of religious interests of a whole nation . . ."

"MORAL REARMAMENT" FROM A CATHOLIC POINT OF VIEW

THE MILANESE newspaper "L' Italia", on January 12 printed an article by an Italian representative to the general assembly of the "Moral Rearmament" held at Washington, D.C., U.S.A., in the first part of January. The writer proposed the usefulness of the movement in solving labor problems. On January 13 and 14 the same newspaper carried an article by a Dominican priest, Fr. Innocent M. Casati, O. P., who made a personal effort to interpret the Moral Rearmament movement from the standpoint of Catholicism. We are reprinting his conclusions here as of special interest:

". . . taking into account that which the Moral Rearmament does of good and beneficent, and awaiting authoritative instructions, I would give the following suggestions:

"1. Since Italy is a completely Catholic country, they (proponents of the Moral Rearmament) should say openly that the Catholic religion itself commands that which the Moral Rearmament teaches should be done. They should also say that if Catholics would put into practice what the Church teaches, they would realize in an efficacious and extraordinary way the ends proposed by the Moral Rearmament.

"2. They should not fear to declare that all the Moral Rearmament teaches is already taught and commanded by Our Lord Jesus Christ. Only in this way will they give authority to their suggestions, since the Italians are always well disposed in regard to Jesus Christ, and much more so than toward any other man or authority.

"3. While it may not always be opportune to say it in public, at least in private they should tell Catholics to listen to and obey their own religious authorities, and they should send individual Catholics to their pastors or priests for counsel on whether or not they should or should not do that which the Moral Rearmament teaches. They will find no priest who will prohibit them from practicing the four absolutes and all that such a practice implies or requires, because everyone knows that it is commanded by God and by the Church. In such a case the priest will remind Catholics that, even if the Moral Rearmament did not exist, or should cease to exist, by virtue of their Baptism and their Faith, they should without compromise practice honesty, purity, unselfishness, and Christian love. They should do this not only for

the more tranquil life of human society in time, but also so as to save their souls and assure themselves of eternal beatitude.

"4. All supporters of the Moral Rearmament should act in such wise that the Clergy will reap abundantly the fruit of their works and their efforts; that is, so that the clergy will see that they abandon sin, confess themselves, and proceed with decision along the path of virtue, that they make an end of living a life in sharp contrast to the Faith which they profess, and that from Catholics in name alone, they become Catholics in very deed. In such wise the Moral Rearmament will not usurp the treasure of the Church and make it its own, but will serve to lead to the treasure of the Church the souls who possess it in a distracted and hence useless way.

"In view of all the above statements, I do not know if the Movement will be able to receive the sanction of Catholicism, at least as long as it remains as it now is. One may not call it Catholic because it is not the Catholic religion, but merely teaches some part of its moral. However, since this is good, it conducts men to that which is their good, and indirectly conducts to religion those who are distant from it. This, to my mind, is the explanation of many conversions which have occurred under the activity of the Moral Rearmament."

NEWS

HOW THE CHAIR OF UNITY OCTAVE WAS CELEBRATED

We present here an account of the *Chair of Unity Octave* as it was celebrated in many parts of the Catholic world this year. A complete report has not been attemped. Indeed this would be a monumental task because celebrations of the Octave have multiplied and become widespread among the faithful since the time it was first launched by Fr. Paul Wattson,S. A., and then blessed by Pope Benedict XV. This account is rather a collection of notes which will enable our readers to form some general notion of how the Catholic public of various lands has participated in this week of prayer for the return of our separated brethren.

First of all we wish to acknowledge the countless prayers which are not reported here at all, those which were offered up in Monasteries and Convents, in Seminaries and schools, and by pious individuals. If they are not cited in this account, it is not because of any underestimation of their holy efforts, but because the private character of their supplications and sacrifices makes them better known to God who answers their prayers than they are to us.

ROME

At Rome, center of Christianity, the Octave was given unprecedented attention. It has been the custom of the Holy Father to celebrate his Mass on the Feast of the Chair of St. Peter for the intention of the *Octave*. This year he had prepared the faithful throughout the world for the recurrence of the *Octave* by establishing the intention of January for the Apostolate of Prayer thus: "that all be gathered into the true Church of Christ'.

The principal celebration took place at the large, central church of the Gesu where it was sponsored by the Franciscan Friars of the Atonement, as has been the case since 1946. Each evening a sermon was given by a renowned preacher on the intention of the day. The Rosary was recited in common, and Benediction of the Blessed Sacrament was imparted by a Cardinal or eminent Prelate, among whom we note the names of the Cardinals Tisserant, Canali and Fumasoni-Biondi. The sermons were all broadcast by the Vatican Radio.

The daily intentions followed here and elsewhere at Rome are: 1.) The return of all the "other sheep" to the one Fold of St. Peter, the One Shepherd.2.) The Return of all Oriental Separatists to Communion with the Apostolic See; 3.) The submission of Anglicans to the authority of the Vicar of Christ; 4.) That the Lutherans and all other Protestants of the Continental Europe may find their way "back to Holy Church'; 5.) That Christians residing in America may become one in communion with the Sovereign Pontiff; 6.) The return to the Sacraments of lapsed Catholics; 7.) The conversion of the Jews; 8.) The Missionary conquest of the world for Christ.

The Vatican Radio gave great importance to the *Octave* on its regular programs. It was announced daily on all the 26 different language broadcasts, and was included in all news bulletins. The English and French

language broadcast gave a full program of talks on the intentions throughout the week. The English program was opened with a talk by Fr. Roger Matzerath of the Friars of the Atonement. Talks were given in Spanish, German, Slovak, and Czech. References to the Octave were made in the Polish, Hungarian and Portuguese programs.

The *Osservatore Romano* gave a lengthy account of each day's intention throughout the week, and further emphasized the *Octave* with an editorial.

The *Unitas Association* appointed speakers and celebrants for functions in various parts of Italy and assisted in the distribution of literature. The Director and Secretaries gave conferences in many places. Fr. Charles Boyer, S.J., Director, and Fr. David Lathoud, A.A., Secretary of the French edition, spoke on the Vatican radio program.

The Oriental Institute and the Russicum College supplied speakers and celebrants for conferences and celebrations of the Divine Liturgy in Byzantine rite, in various parts of Italy. Fr. Emil Herman, S. J., Rector, Fr. Joseph Gill, S. J., and Fr. Taillez, S. J. of the Oriental Institute, gave talks on the Vatican Radio.

The Secretary General of the Missionary Union of the Clergy in a letter to the National Secretaries had encouraged celebrations of the *Octave* in every diocese and parish, along with a recommendation that competent commissions for studying and acting upon questions of reunion be established, and that a person capable of handling these matters be appointed in each diocesan council. It was pointed out that such action signified the realization of the second part of the ends assigned by the general Statutes, and the putting into practice of a decision made at the Third International Congress (cf. Unitas Vol. II, No. 4, p. 261).

The *Propaganda Fide*, cooperating with the Unitas Association, the Friars of the Atonement, and the Oriental Institute, took the initiative in advertising literature for the use of the faithful.

The Franciscan Sisters of the Atonement held solemn functions with sermons in Italian in their flourishing mission church of Monte del Gallo. At the church of St. Susanna of the Paulist Fathers, functions were held during the week in English.

The prisoners in the prison known as the "Regina Coeli" also joined in the week of prayer, using literature supplied by the Trappistine Convent of Grottaferrata (Convent where Mother Maria Gabriella offered her life for unity).

Two leading newspapers of Rome, the *Giornale d'Italia* and the *Messaggero* both carried editorials on the subject of reunion. The *Giornale d'Italia* printed an enlightening series of three articles written by Conte Lovera di Castiglione, a member of the Unitas Association, which informed the public on the problem of division among Christians and the return to Rome.

Countless celebrations took place throughout Italy in cities and towns, both large and small. A very solemn program was celebrated throughout the week at Milan in the church of St. Robert Bellarmino. Cardinal Schuster, who takes the initiative in promulgating the *Octave* in his diocese, presided each day. Fr. Charles Boyer, S.J., spoke in this church, as he did also at the conferences held in the Catholic University of the Sacred Heart, and at the meeting of the "Unitas" group of Milan. Fr. Boyer also spoke at the conferences organized by Mons. Galimberti at Busto Arsizio.

At Bergamo, the "Istituto Cattolico di Cultura" organized a series of lectures. A Divine Liturgy in Rumanian language was celebrated in the Cathedral of Brescia by Fr. Alessandro Mircea, a secretary of *Unitas*, with music sung by the students of the Seminary. In the region of Novara, a Rumanian priest, Fr. Carnatiu, of the Vatican Radio celebrated the Divine Liturgy accompanied with explanations and gave conferences daily during the period of the *Octave*. Fr. Stephanou, S.J., of the Oriental Institute celebrated and gave conferences at Venice and Padua. At Florence, a large and fervent congregation attended the functions of the Assumptionist Fathers at the church of St. Mary Magdalene dei Pazzi throughout the week. The faithful have taken the cause so keenly to heart that they will continue their prayers in functions throughout the year. Secretaries of Unitas spoke at the Seminaries of Fano, Brescia, Bergamo, Salerno, and Molfetta (Bari). Conferences were given by Fr. Floridi, S.J., of the Oriental institute in the Jesuit clerical schools of Chieri, Gallarate and Cuneo. The *Osservatore Romano* informs us that at Pitigliano where the *Octave* has been celebrated for 15 years through the initiative of the diocesan missionary office, booklets, posters and leaflets were distributed throughout the diocese. On the final day, the solemn functions in the Cathedral were concluded by a Divine Liturgy celebrated by a priest of the Russicum college at Rome.

The Bishop of Troia and Foggia addressed an appeal to Pastors and religious superiors in which he recalls that the *Octave* has been practiced for many years in the diocese, and points out that many non-Catholics are praying for unity at this same time. He orders the addition of the Collects of the Holy Ghost and "ad tolendum schisma" to the orations of the Mass, the recitation of the *Veni Creator* and the indulgenced prayer of the Octave to follow office in choir. For the lay faithful he recommends the Litany of Our Lady, the Rosary before the Blessed Sacrament exposed, and Holy Communion and a solemn hour of adoration on the final day.

The large regional Seminary of Venegono, near Milan, celebrated the Octave with extraordinary solemnity. Among the speakers were Fr. Charles Boyer, S.J., Director of the Unitas Association, and Dom Stephan De Vos, O.S.B., of Chevetogne, now acting as chaplain at the Byzantine House of Studies at Cureglia, near Lugano, Switzerland. The Liturgy of St. John Chrysostom was celebrated in the chapel of the theological students. Two choirs had been trained to render the chant. About 50 deacons received Holy Communion at the altar, first receiving the species of the Bread in the hand, and then approaching the Chalice. All had been prepared in detail by the "Unitas" group of the Seminary. An artist among the seminarians had painted the two icons of Our Lord and the *Theotokos* to be placed before the altar.

UNITED STATES

Organized celebrations of the *Octave* have become general and widespread in the United States. It was given considerable attention in the Press, and appeared in the headlines of the *Baltimore Review*. The Franciscan Friars of the Atonement who founded this week of prayer are now promoting it on an extensive scale. They sent out preachers who preached on the various daily intentions to points throughout the

country, and supplied vast quantities of literature for the use of the faithful. This year they published a large illustrated advertising poster which was affixed in conspicuous places throughout the Greater New York area, and was put up side by side with the other advertising in the subway stations. Articles were placed in Catholic magazines, and advertising was done in the daily papers. Two interesting and well documented articles written by Fr. Edward Hanahoe, S.A., national director of the C.U.O. committee on the "Ecumenical Movement" among non-Catholics and the Catholic approach to world unity were syndicated by the NCWC news agency. As in preceding years the Friars of the Atonement sponsored an important solemn week at the Shrine of the Immaculate Conception at Washington, which was this year opened under the presidency of Archbishop O'Boyle of Washington. Sermons on the various intentions were given by renowned authorities. On the Sunday within the Octave, a Solemn Liturgy was celebrated by Fr. Andrei Ouroussoff, S.J., professor at the newly founded *Institute of Contemporary Russian Studies* at Fordham University. The Atonement Friars also sponsored another solemn week at the church of the Blessed Sacrament at New York. At St. Patrick's Cathedral, on the Sunday within the Octave, with Cardinal Spellman presiding, V. Rev. Fr. Angelus Delahunt, Father General of the Friars of the Atonement, celebrated a solemn Mass at which Fr. Beaton of the Atonement Friars gave the sermon.

INDIA

We learn from His Excellency Mar Serverios, the newly installed Bishop of Tiruvalla (Malabar) that the Octave was celebrated in the churches of his Diocese as it was also in the Archdiocese of Trivandum in Travancore where it has been for years a regular annual event. Booklets and folders for use during the Octave have been generously distributed. We quote a significant passage from a text in a booklet of exhortation written by His Excellency Mar Severios:

"Whenever we think of the possibilities in India of the return of any large group of people to union with the See of St. Peter, divinely established as the centre of Unity by Christ Himself, our thoughts must turn at once to the separated brethren of the Jacobite communion. They believe in the teachings of the Apostles, and the Fathers of the Church; they are nourished at the Table of the Lord even today with His most Precious Body and Blood; they are blessed with bishops and priests, validly anointed . . . No great dogmatic gulf then separates them from the See of St. Peter. They need only to put on the lost link of obedience to the Pope . . .

"Long years of separation have widened the breach of outward observance. The Catholics and the Jacobites, both, must learn from observation and study, that variety in forms of worship need not indicate any variation in faith."

ISTANBUL

The *Octave* is celebrated in all the Catholic churches of Istanbul. A Pontifical Liturgy in Byzantine rite was celebrated at the central church of the Minor Conventuals on the Sunday within the Octave. On January 27th, Feast of St. John Chrysostom, as a part of the Octave program, a Pontifical Byzantine Liturgy was celebrated at the Greek Cath-

olic Church of the Holy Trinity. The Apostolic Delegate, His Excellency Msgr. Kiredjian, Archbishop of the Armenian Catholics, and other prelates were present. During the week sermons were given in Greek, Turkish, French and Italian.

The *Unitas* group of Istanbul was active in promoting the Octave. This flourishing group meets for Mass in common and a discourse on subjects related to unity at the church of the Dominican Fathers the first Sunday of each month. It meets for a study session on the third Saturday of each month. This *"Unitas"* group has recently published a book entitled *Le Grand Retour* (The Great Return).

At Istanbul the dissident Oriental churches and the press in general ignored the Octave activities completely.

ATHENS

At Athens the Greek Catholics participated fervently in the Octave celebrations. Bishop Calavassy, who has for many years been an energetic promoter of the Octave, regularly presides at the daily functions.

LEBANON

At Beyrouth, the *Octave* was celebrated this year for the first time. A meeting was held in the hall of the Brothers of the Christian Schools which was attended by about 500 persons including both Catholic and dissident priests and laymen.

There were two speakers, one Catholic, and one "Orthodox". The meeting was opened with the common recitation of the *Pater Noster* and the reading of Chapter XVII of the Gospel according to St. John. Liturgical hymns were sung in Arabic, Greek and Syriac.

SPAIN

In Spain manifestations in favor of reunion were organized generally throughout the country where the *Octave* has been promoted by all the Bishops. The O.M.D.O.C. (Missionary Association for the Christian Orient) under the direction of Fr. Santiago Morillo, S.J. has been extremely energetic in the promulgation of this week of prayer. This Association has also printed and distributed literature for the *Octave* generously. Programs of prayer in the Cathedrals and churches were numerous, along with lectures in seminaries, and celebrations of the Divine Liturgy in Oriental rites (especially since an Oriental Day is customarily included in the program of the Octave). Prayers were also organized in the region of Majorca through the initiative of the Third Order Regular Franciscans.

As of special interest we print here the directives of the Bishop of Madrid-Alcala (under date of Dec. 25, 1948) for the celebration of the Octave as found in the December, 1950 *Oriente*, organ of O.M.D.O.C.

"1.) There will be celebrated every year in all parishes, churches and colleges of Our Diocese the Octave for the Union of Churches from January 18, Feast of the Chair of Peter in Rome, to the 25th of the same month, the Feast of the Conversion of St. Paul. It is our desire that in the parishes of the capital and in the churches of the same, the prayers of the Octave be recited, not only in the evening after the Holy Rosary, but also in the morning during the celebration of Holy Mass.

"2.) On the Sunday which falls within the Octave, there will also be celebrated each year, the Day of the Christian Orient, and on this day the Sunday sermon will have for principal end the instruction of the faithful on the problem of the dissident churches, and the exhortation of prayers for union of the same with the Catholic Church.

"3.) In Our Seminaries, in the diocesan and parochial centers of the four branches of Catholic Action, and in the Colleges, during the week which precedes the Octave, there will be an exposition of a doctrinal or historical lesson on the dissident Christian churches. We recommend to the zeal of the Rectors of our Diocesan Seminaries the holding of an academic session on themes related to this purpose.

"4.) We recommend to Our Diocesan Secretariat of Missions the promulgation and organization of the Octave for the Union of Churches and of the Day of the Christian Orient, and we place upon them the obligation of presenting us each year statistics which comprise: a) work realized by it; b) numerical report of parishes, churches, and colleges which celebrate the Octave and the Oriental Day; c) other information which it is thought would interest us.

"5.) We concede 100 days indulgence eash day to the faithful who privately or in common observe the Octave, and another 100 days to the persons who assist at some lecture or conference on themes connected with the dissident churches, as we do to those who through the year supplicate Our Lord God for the conversion of the heretics and schismatics."

BELGIUM

In Belgium where interest in reunion has become intense in many centers, important celebrations of the Octave took place, in Brussels, Liege, Mons and Tournai.

At Brussels the Octave was preceded by a conference presided by the Apostolic Nuncio in which Fr. Louis Bouyer, Oratorian, spoke on "The Cult of Mary in the Different Christian Confessions and the Dogma of the Assumption." Among the many interesting functions we note a Solemn Liturgy in Byzantine rite, celebrated at the church of St. Giles by the Benedictine Fathers of Chevetogne on the Sunday within the Octave. At the "Doyenne de Schaerbeek" the intentions (as used at Rome) were explained by Fr. De Coninck, S. J., each day of the week. At the church of the Gesu on Sunday, a Solemn Divine Liturgy was celebrated by Fr. H. Aerts, S.J. Advertisements for the Octave were sent out by the Missionary Union of the Clergy.

At Liege, Bishop Kerkkofs of that city presided at a solemn function on January 25 at which numerous Protestants and dissident Orientals assisted. On this occasion the well-known theologian and unionist Fr. Congar, O.P. spoke on "St. Paul and Christian Unity". Prayers were directed by the Rev. E. Beauduin, well known protagonist of reunion.

SWITZERLAND

The Octave has gained a foothold in many of the principal cities of Switzerland, especially at Geneva, which has become a center of unionistic interests. We have news of interesting events in the Italian speaking canton of Ticino. On the opening day, Fr. Stephan De Vos, O.S.B., gave

a conference on the problem of reunion before the priests of the Deanery. On the Sunday within the Octave a Solemn Liturgy of St. John Chrysostom was celebrated at Bellinzona where the chant was well executed by the seminarians of Lugano. At Locarno a Divine Liturgy in Slavonic was celebrated. The rector of the Church of St. Francis had prepared his choir to sing the Slavonic chant, which profoundly moved the faithful assisting.

Fr. Gilio Basetti-Sani, O.F.M., of the Franciscan Seminary of Ghiza, Egypt, for Coptic Franciscans, gave a conference in the Seminary of Lugano on Islam and the Christian Churches of Egypt. Fr. Basetti-Sani also preached every day of the Octave at Como, Italy, in the church of the Barnabite Fathers.

The Byzantine House of Studies at Cureglia celebrated a special Divine Liturgy for friends and visitors which was followed by a very effective conference on the question of reunion by the chaplain Fr. Stephan De Vos.

GERMANY

The Chair of Unity Octave, known in Germany as the *Weltgebetsoktav zur Wiedervereinigung im Clauben* (World Prayer Octave for Reunion in Faith) has been celebrated in Germany for some years, and continues with increasing interest. This year the press contributed notable attention to the Octave, recommending its observance, and clarifying its significance.

Wherever, in the larger cities, there are circles of the *Una Sancta,* complete programmes were organized. For instance, at Berlin, besides the programmes of prayer, there were *Una Sancta* meetings where both Catholic priests and representatives of the Evangelical communities spoke on peace and unity. We quote an illustrative statement made by an Evangelical at Bonn: "During this Octave of prayer, we want to storm heaven with our contrite prayers . . . In the spirit of the universal love of Our Lord, we want to be united in prayer for the grace of unity in faith."

At Munich not only the Catholics generally celebrated the Octave solemnly, but all the Protestant denominations also held important services. At Stuttgart where the cause of unity has made great progress in gaining popular interest, there are four centers of *Una Sancta* which were active at this time. At Meitingen, center of the *Una Sancta* movement, about 5,000 appeals to prayer had been sent out. Accompanying these invitations to prayer was a pamphlet explaining the Dogma of the Assumption. While many favorable and consoling responses to the invitation were received, some bitter letters were also received from some Protestants who, it would appear, are still disturbed by the Holy Office Instruction and the Definition of the Assumption. One Catholic pastor, a member of the *Una Sancta,* showed considerable intiative in sending letters to all his parishioners in which he explained the meaning and the importance of the Octave.

A very solemn celebration was held at Wurzburg where Catholics of the Byzantine rite took an important part. Bishop Doepfner of Wurzburg delivered an important sermon in which he gave directions for Catholic efforts of Christian reunion in the following five points:

1.) A fervent love for the Catholic Church must be developed. For this purpose one must reject dogmatic indifference which leads to the

destruction of Christianity and which necessarily leads to the failure of true ecumenical efforts.

2.) Since reunion is not a human work, "our principal duty is to obtain grace from God through penance and prayer."

3.) If a sincere rapprochement with our Evangelical brothers is to be effected, there is required a "charitable understanding of the faith of the others." "Let us strive sincerely to abandon prejudices and misunderstandings which have come upon us in the bitter struggles of the past. I ask my confreres in the priesthood that in their teaching and in their manner of speaking as regards the Evangelical confessions, in their history and doctrines, that they be solicitous and exact so that they could be heard by an Evangelical Christian. But we request our Evangelical brothers also that they remove similar erroneous prejudices, so painful to us, especially in instructions for confirmation."

4.) Conversations for the purpose of clarification must continue. It is understood that on the Catholic side, directives of the Holy See and of the Bishops should be rigorously observed, and these require that they be carried on "with full dogmatic clarity and without suppressing the differences." If these directives be observed, the joint conversations will greatly favor reciprocal understanding and will keep the cause of reunion keenly alive.

5.) Friendly cooperation in the common problems of the day contributes essentially to reunion. Bishop Doepfner added the following words: "The foundations of Christian life are today menaced. Let us be united in the defense of that which has been confided to us! A governmental order and social justice according to true Christian principles is the task which has been confided to us. Only with a united effort can this be accomplished."

SCANDINAVIA

In Denmark practically all Catholic churches and institutions celebrated the Octave with prayers in the morning and in the evening. Bishop Suhr of Copenhagen presided daily at functions in his city.

We have learned that in Sweden Masses were celebrated for Christian reunion by the Catholics, and Divine Liturgies as well by the dissident Russians. The Swedish Lutherans also held prayer services for this purpose in all 12 dioceses.

ENGLAND

The Anglicans have taken the initative in promulgating the Octave in England. They have done so according to their own mode, and according to their own ideas of reunion of churches. Hence, the meetings usually take the form of inter-confessional discussions.

We note with interest that the Cardinal Archbishop of Westminster sent a representative to an inter-confessional meeting of which the Bishop of London (Anglican) was chairman, held at the large Central Hall of Westminster. Other speakers on the platform were representatives of the Anglicans, the dissident Orientals, and the Nonconformists. The meeting was attended by a tremendous crowd and was followed with lively interest.

The Very Rev. John C. Heenan, Superior of the Catholic Missionary Society, (since elected Bishop of Leeds) who represented the Cardinal,

said that more emphasis should be placed upon that which is common among the various Christian confessions. He also made an explanation of the Catholic concept of unity and reunion. He was interrupted from time to time during his talk by the loud booing and hissing of the determined Protestant objectors, mostly members of the "Protestant Alliance" (non-denominational.) When he called upon their charity, and suggested prayers instead of violent manifestation, he was applauded and the objectors became silent. He was enthusiastically applauded at the end of his talk.

The Dean of Chichester, the Very Rev. Duncan Jones, the Anglican representative, declared that the Apostolic Ministry, the Apostolic Scriptures, the Apostolic Creeds, and the Sacraments were the four pillars on which the Church always rested.

Another interconfessional meeting was held at Exeter under the presidency of the Bishop of Exeter (Anglican), and here also were representatives of the Catholics, the Anglicans, the dissident Orientals, and the Nonconformists. The Abbot of Downside was the Catholic representative. He affirmed that the reunion movement was a good thing, but that Catholics are hesitant to enter into it without sufficient safeguards, since they could give the impression that they are not convinced of the Church being a society that already exists and will exist to the end of the world. He said that Christians would do well to find how far they agreed that the body of a reunified Christendom was the one communion of Christ which our blessed Lord bequeathed to humanity.

Another interconfessional meeting was held by the "Council of the Church Unity Octave" (Anglican) where the Reverend H. J. Fynes-Clinton spoke of his warm reception by the Pope on the occasion of his visit to Rome last September. A lively discussion took place in which the more Protestant minded energetically made their sentiments known. Catholics took part in other meetings held at Oxford and Liverpool. A meeting was also held at Cambridge, but without a Catholic representative.

The *Catholic Herald* carried a number of interesting items bearing upon the *Octave*. The issue of January 12 heralded it with a valuable article by the editor, Michael de la Bedoyere, entitled *Church Unity Octave: Why Do So Few Catholics Bother About It?* He presents the *Octave* as a Catholic prayer movement and makes an analysis of the objections. He finds that in the minds of some it is confused with movements like Christian Cooperation, or even a sort of reunion based upon compromise. He notes that Catholics often feel a decided distaste for the *Octave* which arises from its being coupled in their minds with non-Catholic associations. The dislike in part would be a consequence of Catholic history since English, Scottish and Welsh Catholics are heirs of bitter persecution of Protestant hands, and the Irish element in England tends to intensify the bitter tradition. It is a tragic situation, which calls for the spirit of charity to accomplish Christ's will that the non-Catholics return to the fold.

In this same issue is published an article by Hugh Ross Williamson under the title: *"Pray with us": Invitation by an Anglican.* The Anglican author gives an enlightening exposition of the Anglican community as it stands at the present day with regard to unity. He makes an interesting observation on the Dogma of the Assumption: There should be no fear among non-Catholics that it would have an adverse effect upon the accom-

plishment of unity. He says, ". . . it seems a necessary step in the right direction, for what it does is dramatically to focus our attention on the first word of the ancient Creed: *'Jesus is Lord.'*"

A letter from the same author giving a clear exposition of Anglican orders from the Anglo-Catholic point of view was printed in the *Herald* of January 26, accompanied by a reply by a Jesuit theologian. Mr. Williamson gives a further clarification of his point of view in a letter to the editor in the *Herald* of February 9, and this letter is accompanied by the reply of Fr. J.H. Crehan, S.J. The questions of infallibility and dogmatic fact, continuity and the element of sacrifice are discussed. Fr. Crehan finds occasion to refer to the letter of Pope Leo XIII to the Archbishop of Paris (Nov. 5, 1896) in which the Roman Pontiff states that it had been his intention to judge absolutely and finally on the matter of Anglican Orders, and that this decision was "ever valid, firm and irrevocable."

At this same time a lively discussion was going on in the columns of letters to the editor on the visits of certain Anglo-Catholic clergymen to Rome during the Holy Year and their reception by the Holy Father.

An article by Peter Anson on the origin and background of the *Octave* appeared in the *Herald* of January 12. The article assumed particular value because of the author's long familiarity with the activities of Father Paul and the Society of the Atonement. It served to further Mr. de la Bedoyere's desire to present the *Octave* to the Catholics in England as a prayer movement.

The January number of the *Catholic Gazette*, organ of the Catholic Missionary Society, published an article exhorting the faithful to prayer during the Octave. This article (as did another in the *Catholic Times* of January 19) took pains to clarify the Catholic concepts of *unity* and *reunion*.

FRANCE

As in preceding years, the *Octave* was the occasion of widespread manifestations in the churches of France, especially in Paris, Lille, Lyons, Toulouse, and Strasbourg. Of particular interest, we note a splendid concelebration of the Liturgy of St. John Chrysostom which took place at the Cathedral of Notre Dame at Paris. His Beatitude Maximus IV Saiegh, Melchite Patriarch of Antioch and all the Orient presided. Concelebrants were Archbishop Medawar of Pelusium, and Archbishop Nabaa, Metropolitan of Beyrouth, with eight priests (Byelorussian, Greek, Rumanian, and Ukrainian). Archbishop Feltin of Paris assisted. Mr. Robert Schuman, Minister of Foreign Affairs was represented. There was a very large attendance, including Orientals of all rites, of whom some were dissidents. The ceremonies were televisioned in entirety.

We quote passages from a letter of the Cardinal Saliege, Archbishop of Toulouse, which was read in all churches and chapels of the Diocese:

"A duty of prayer is imposed upon us because Christian unity cannot be realized excepting through divine grace, and divine grace is obtained by prayer and suffering. . .

"The unity which all desire cannot be accomplished in confusion. It must be effected in the truth. Our separated brethren desire this unity. It is not the heart which separates us from them. We love them. But it is doctrine which differentiates us, which causes opposition on

different points. Any unity which does not take account of doctrine would not be a real unity. It could be a union, but in fact, a union of different religions. This is not the unity willed by Christ. It is not the unity which we desire and for which we pray, and for which we suffer.

"More than ever, the desire of Christian unity is making itself felt in souls. It is an effect of the action of the Holy Ghost. Confidence. The Holy Spirit will bring it to a successful end. We are now advancing on the way to unity. . ."

In the Diocese of Lille prayers were ordered for the Octave. Votive Masses "ad tollendum schisma" were counseled for January 19, 22, and 23. Canon Coutelier represented the *Oeuvre d' Orient* at Soissons.

Lyons has become a centre of propagation of the *Week of Christian Unity* which is celebrated at this time. Fr. Paul Couturier has for long been the animating spirit, and now is assisted by Fr. Maurice Villain and other collaborators. Fr. Couturier has published and distributed great quantities of printed matter for the promotion and celebration of this week of prayer. He published a special booklet in preparation for this year's celebration which contains texts of prayers for reunion. The intentions as promulgated by Fr. Couturier read: 1) unity of all Christians; 2) sanctification of Catholics; 3) sanctification of the Orthodox; 4) sanctification of the Anglicans; 5) sanctification of all the Protestants; 6) sanctification of the Jews; 7) sanctification of all non-Christians; 8) unity of all men in the charity and truth of Christ.

Among the echoes in the press is a page of the Catholic daily, *La Croix* which besides an exhortation to participation in the Octave carries various significant articles: on Christian reunion in the thought of Vladimir Solovievy; on a book entitled *Orient Chretien* by Mons. Lagier, director of the *Oeuvre d' Orient*; on the Conversations of Malines, in which we are informed of a well documented book soon to appear on this subject by Canon Gratieux, entitled *L'amitie au service de l'Union*; and a historical account of Chalcedon.

On January 20, *Le Monde*, one of the most authoritative newspapers of Paris, published three articles on relations between Catholics and non-Catholics after the Encyclical *Humani Generis* and the Definition of the Assumption, which express the opinion of a Protestant of the Reform, an Anglican and a Catholic. We have selected some significant passages:

Discussion Must Continue

by Jean-Louis Leuba, Doctor of Theology, Pastor of the French Reformed Church of Basel, Editor of the review Verbum Caro

". . .It would be futile to deceive ourselves: the encyclical *Humani generis*, and the Bull *Munificentissimus Deus* on the definition of the dogma of the Assumption, add the burden of two more mortgages to the effort of rapproachement between Catholics and Protestants. Without departing from the most strict objectivity, and without forgetting that an attentive reading of the Encyclical holds some happy surprises (in particular in the passage relative to the positive and historical sciences) one must affirm that the imperious recall to Thomism risks compromising the harvest of the fruits, already so well bound up, that the Biblical and patristic renewal had heralded.

"As for the Bull, without even entering into its content, and

even prescinding from all theological protestation, it is to be noted with regret that it represents a unilateral decision of Roman Catholic Christianity .. . "

Above Apparent Difficulties

by Henry R. T. Brandreth, O. G. S., Member of the Committee for continuation of the World Conference of Faith and Order; of St. George's Anglican Church at Paris.

". . . We see nothing which could help us to overcome it (supposed difficulty erected by Dogma of Assumption). But our vision ever has its limits. We know very well that Our Lord wills that we be one, and consequently we know that it is our duty to seek a rapprochement. How the difficulty is to be resolved, and in what way the rapproachment will come about, we do not see. But no matter. What matters is to be ready and able to see when Our Lord shows us the way. Therefore, for those who are not of the Roman Catholic Church, there remains the duty of striving to understand, of seeking each occasion to learn what the life and thought of Roman Catholics is, and to learn to love them in Jesus Christ and for Jesus Christ. This is but the slighest of our duties, and assuredly the Roman Catholics in like manner have the same duty toward other Christians.

"It is the work of all Christians. If you are Protestant, do you try to understand the spiritual life of your Catholic friends? If not, why? If you are Roman Catholic, do you make a similar effort in regard to the Protestants? If not, it is your duty. Before we unite, we must love; before we can love, we must understand, and at all times we must pray."

"From this point of view one first unquestionable certainty appears. In spite of the added difficulties, prayer for unity must continue. It enters in as a part of the Christian witness; it is an act of obedience to the Lord, and a response to His own prayer: "That they all may be one that the world may believe" . . .

"Such, in fact, appears to be the role of discussion between Christians and between confessions. As a consequence of prayer for unity, it is the contribution which each one can bring to the task of unity which God wishes to effect, the means by which God wills to runite men in His truth."

The Door Opens

By Jean Guitton, Professor of Philosophy, University of Dijon

". . . Certainly the union of Christians is improbable. But why should God always have the most probable conduct as His rule of action? Is his method not sometimes action by unhoped for *coups*? Did He not treat Abraham thus? And was Christianity probable before Jesus Christ? Does not the faith contain this precept formulated by St. Paul in reference to Abraham — that first figure of the Christian soul: "Proceed, and hoping against hope." Pioneers of Christian hope, you must not lose courage: discussion between you should not be interrupted!

"In January, between the feast of St. Peter and that of St. Paul, Christians have decided to pray *parallelly* for the unity of the Church. It is a parenthesis within the year, propitious for the exercise of naked faith and an all-pure hope. Then one does not ask *when*, *how* unity will

be accomplished. During those days souls do not dwell upon the heaped up obstacles. They *fly over them* so as to see nothing but their duty. "The whole night through" Peter said once to the Lord, "we have toiled and have taken nothing; but at Thy word I will lower the net." . . .

HOLLAND

The celebration of the *Octave* took on imposing proportions in Holland this year. For some time Catholics have been intensely interested in the cause of reunion. Evidence of this is found in the growing number of members of the *Apostolate of Union* (*Apostolaat der Hereeniging*). It now numbers about 200,000 members, including 25,000 Religious in 1460 convents who recite each day at least one *Ave Maria* and some invocations to obtain from God the grace of Christian reunion.

The *Octave* becomes one of the summits of fervent manifestation of prayer "that all be one." The *Apostolate of Union* prepares this campaign of prayer in different ways in different years. In 1951 it distributed in all parishes of the country 2,000,000 tracts and holy pictures which carried the prayers and intentions for each day. The prayers were recited not only in the churches, but in the families as well.

The Catholic press each day published articles on the *Octave* along the lines of those printed on the daily intentions in the *Osservatore Romano*.

The *Octave* itself was inaugurated by a Divine Liturgy in Byzantine rite and Rumanian language which was celebrated by Fr. M.A. Barral, A.A., at Eindhoven. The choir of the Assumptionist scholasticate rendered the chant. The Catholic radio program (K.R.O.) broadcast this ceremony.

Fr. Barral also gave conferences at Eindhoven, Tilbourg and Breda on Rumania where he had worked for many years before the Religious were expelled from that country.

For some years the *Octave* has been celebrated with special importance in the province of Limburg. Each day imposing solemnities were held with a spiritual conference and a sermon by a renowned preacher explaining the meaning of the day's intention to the faithful. This year the same sort of program was carried out at The Hague and elsewhere.[1]

SALVATOR BUTLER, S. A.

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ECUMENISM AND REUNION

Death of Archbishop Germanos

His Grace Archbishop Strenopolous Germanos, dissident Greek Metropolitan of Thyateira and Exarch of Western and Central Europe of the Oecumenical Patriarchate of Constantinople died at London last January at the age of 78.

Archbishop Germanos has been a pioneer in the ecumenical movement, and has been intimately associated with it. He attended the preliminary conference on Faith and Order in 1921, as associated vice-chairman, the First World Conference of Faith and Order at Lausanne in 1927, and the second conference at Edinburgh in 1937. He was a president of the *World Council of Churches* since its inauguration at Amsterdam, 1948.

He was born in Silivria, Eastern Thrace, September, 1872, was educated

1) *Unitas* would appreciate receiving any further details on the celebration of the Chair of Unity Octave.

at the Theological College at Halki, Constantinople, and was Principal and professor of that College from 1904 to 1922. He also studied at Leipzig University where he received the degree of Doctor of Philosophy in 1903. In 1922 he was elected Archbishop of Thyateira with See in London, and representative of the Oecumenical Patriarch of Constantinople to His Grace the Archbishop of Canterbury. He was the first recipient of the Lambeth Cross. Doctorates of divinity were conferred on him by the General Theological Seminary, New York, and by the universities of Athens and Oxford.

In February, 1950, he presented the views of the dissident Patriarchate of Jerusalem to the Trusteeship Council of United Nations at Geneva and emphasized the great importance attached by that Patriarchate "to the custodianship of the Holy Places, and to their being made accessible for worship to all Christians, irrespective of race or religious persuasion." In June 1950, he presided over the conference of Darmstadt of representatives of dissident Oriental Churches in Germany convened at their request by the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches.

He was the author of *Hippolyt's Philosophische Anschauungen* (The Philosophical Views of Hippolytus), and in Greek of *The Preliminary Conference on Faith and Order, The Revision of the Anglican Prayer-book,* and *The Oxford Movement.*

At the funeral rites which took place at the Cathedral of S. Sophia, London, on February 3, dissident Oriental Bishops from United States, Greece and France celebrated, while the Archbishop of Canterbury and the Bishop of Chichester read lessons. The World Council of Churches was represented by the Chairman and Vice-Chairman of its Central Commitee and by the General Secretary. (EPS)

Report on Relations between Anglicans and the "Free Churches"

A report has been issued entitled "Church Relations in England" which publishes the conversations between representatives of the Archbishop of Canterbury (Anglican) and representatives of the Evanglican Free Churches in England on the implications of the Archbishop's 1946 Cambridge sermon. This sermon had suggested directives for reunion on a basis of full communion between the Anglicans and the Nonconformist Protestant groups. The report considers Dr. Fisher's proposal under three heads: The Nature of the Church, the Faith of the Church, and the Ministry of the Church.

The representatives agreed on the opinion that the current use of the word "Church" for a particular denomination must be distinguished from the New Testament idea of the Church. In the latter sense, they affirm, the Church comprises the invisible Church, including the whole company of the faithful departed, as well as the visible Church, "the militant Church" with which the report is concerned.

All representatives were in agreement upon accepting the apostolic faith expressed in the Apostles' and the Nicene Creeds. It was observed that there are differences in the use of formal Creeds among different communities; objections which some feel to any doctrinal formularies were noted. It was accorded that as long as Holy Scripture is acknowledged

as the basic doctrinal standard, the subject of Creeds need not constitute an ultimate obstacle to full communion.

Considerable conformity on Baptism already exists. Further interconfessional discussion would be necessary regarding completion of Baptism by Confirmation or some parallel rite of reception into full membership, but no fundamental disagreement need be anticipated. Certain definite agreement concerning the doctrine of the Eucharist as well as divergent views concerning the idea of Sacrifice and the real Presence were noted. But, it is supposed, where there is agreement on certain fundamentals, it is not necessary that differences of interpretation should be a bar to intercommunion. The report passes over this central doctrine of the Christian dispensation by pointing out that Christ's command is to "Do this," and not to hold this or that view (although it is evident that any attempt to establish the significance of *what was being done* would be embarrassing).

The report concludes that negotiations for the acceptance of intercommunion would require agreement on each and all of the following six points:

"1. Assurances with respect to doctrinal standards having been mutually exchanged, each Church would declare itself satisfied that the other maintained the apostolic faith and proclaimed the apostolic gospel.

"Those engaged in these Conversations are agreed that such 'assurances with respect to doctrinal standards' would be based on the conviction that 'the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation through faith in Jesus Christ'.[1]

"This conviction is regarded by the Conference as essential to any attempt to develop closer relations between our various Churches.

"2. The Free Church would 'take episcopacy into its system' by the acceptance of an episcopate consecrated in the first instance through Bishops of one or more of the historic episcopal Churches, and thus linked with the episcopate of the past, and would adopt episcopal ordination as its rule for the future. The Church of England would acknowledge that the Bishops and episcopally ordained Presbyters were from the outset duly commissioned and authorized for the same offices in the Church of God as its own Bishops and Priests.

"*Comment.* — It is assumed that the Free Church and the Church of England would accord to each other the same liberty of interpretation of the nature of episcopacy and of priesthood as obtains in the Church of England.

"In regard to Ministers of the Free Church who have not been episcopally ordained, grave difficulties would be involved in the existence of two types of Ministry within a single Church. Those difficulties might be removed if it proved possible to work out, by mutual agreement, some form of further commissioning which would be satisfactory both to the Free Church and to the Church of England.

"3. The Church of England would agree to admit to communion baptized and duly commended communicant members of the Free Church in good standing, and would officially authorize duly commended communicant members of the Church of England in good standing to receive

1) From *The Ordering of Priests* in *The Ordinal of the Church of England*. Statements identical in meaning are used in Ordination Services of the Free Churches.

the sacrament of Holy Communion at the hands of such Ministers of the Free Church as had been either consecrated to the episcopate or episcopally ordained or further commissioned to the Presbyterate.

"*Comment.* — The Conference realizes that there would be many practical problems to be solved in Church relations in the parishes and local congregations. There would need to be agreement to act in comity in the recognition of one another's members. Each would undertake to respect the pastoral discipline exercised by the other Church. The Conference has not thought it appropriate to deal with these matters in detail, but would instance the complex problems of marriage and divorce as raising the kind of situation in which such an agreement would be extremely helpful.

"4. The Church of England, without making it a condition of intercommunion, would express the hope that the rite of Confirmation, episcopally ministered, would in due course come to be widely, and in the end generally, used in the Free Church.

"5. It would be recognized that the Free Church, though itself episcopal or in process of becoming episcopal, would yet continue to maintain the relations of fellowship and intercommunion which it at present enjoys with non-episcopal Churches; and the Church of England, though not able to adopt the like policy for itself, would yet not regard the matter as one which should stand in the way of the achievement of intercommunion between itself and the Free Church.

"*Comment.* — This principle is as important to the Free Churches as the acceptance of episcopacy is to Anglicans.

"6. The two Churches would agree in the acknowledgement that the continued existence of parallel Churches in the same area, even though they should come to be fully in communion with one another, ought not to be regarded as being more than a temporary stage on the road to full unity in accordance with the will of Christ as disclosed in the New Testament."

The report will next be presented to the Free Church authorities and to the Archbishop of Canterbury by their respective participating representatives. No immediate action will be taken. Six bishops and 13 clergy participated on the Anglican side. For the "Free Churches" there were three representatives each from the Baptist Union, the Congregational Union, and the Methodist Church, two from the Presbyterian Church of England, and representatives of the Moravian Church, the Wesleyan Reformed Union, the Independent Methodist Union Church, the Churches of Christ, the Countess of Huntingdon's Connexion and the Free Church Federal Council. (EPS)

As comment upon the above agreements which objectively constitute a clear rejection of any Catholic idea of an apostolic Church, we quote a passage from "The Annual Call of the Church Unity Octave" for 1951 published by the Anglo-Catholic Church Unity Octave Council, which says:

"We are to have the matter of Home Reunion much before us in the near future, when we shall again be urged to 'speak with charity.' Is it charitable to withold the truth?

"As long ago as 1923 Father Wilfrid Knox wrote, 'It is always conceivable that a Protestant episcopate might take some action, as for instance the establishment of general intercommunion with the Nonconformist bodies,

which would forfeit the Catholic character of the English Church.[2] In such a case English Catholics would almost inevitably be compelled to seek reconciliation with the Holy See: it is hard to suppose that they could exist permanently as an independent body. In such a case corporate reunion of English Catholics with the Holy See would be inevitable, or almost inevitable."

"Overseas Council of the Church Assembly"

On January 1 what had hitherto been known as "The Missionary Council of the Church Assembly" (Anglican) became known as "The Overseas Council of the Church Assembly", according to decision made on June 21, 1950 by that Assembly.

The change of name follows upon the fact that the various churches and provinces of the Anglican Communion outside of England have advanced toward self-government and the major institutions have become fully autonomous.

Meeting of Executive Committee of W. C. of C.

The Executive Committee of the World Council of Churches met at La Roche Dieu, Bievres, near Paris, from January 30 to February 1. Metropolitan Panteleimon of the dissident Church of Greece was present.

Among other things, a report was read on responses to the document, "The Church, the Churches and the World Council of Churches" (to be published in the *Ecumenical Review*), a major meeting of the Central Committee in India in 1952 was proposed, and four new groups (in Java, Brazil, Ceylon and North Iran) were announced as being members of the W. C. of C.

Council of 29 Denominations Formed in U.S.A.

Representatives of twenty-nine Christian denominations including four dissident Oriental bodies, met on November 29 at Cleveland, Ohio to form the new "National Council of the Churches of Christ in the U.S.A." The total membership of religious bodies represented is 31,183,227. The assembly was presided by Dr. Franklin A. Fry, President of the United Lutheran Church of America, and vice-president of the Central Committee of the World Council of Churches. The General Secretary of the Council is the Rev. Dr. Samuel McCrea Cavert of New York, General Secretary of the Federal Council of the Churches of Christ in America since 1921.

The organization envisages cooperation in the accomplishment of common interests, and would be considered as a step toward a more perfect Christian unity.

The *Council* comprises Rumanian, Russian, Syrian and Ukrainian dissidents (to the number of 490,800), Baptists, Lutherans, Methodists, Moravians, Presbyterians, Episcopalians, and Reformed.

"Faith and Order" Meeting in New Zealand

Members of Protestant New Zealand denominations met for three days in November to discuss questions relevant to "Faith and Order." Forty

2) As is well known, the terms "English Church" "English Catholics" and "corporate reunion" as used here are not in conformity with Catholic doctrine.

representatives of six denominations were present. Papers were read on issues raised by the words "catholic", "protestant", "gathered;" on intercommunion, theology on the status of the laity, on non-theological factors in disunity. Suggestions were formulated to be presented to the "National Council of Churches" so as to obtain from constituent groups definite statements on their position regarding questions of the nature of the Church, ordination to the ministry, authority, and Church order and the Scriptures. (EPS)

25th Anniversary of 1925 Ecumenical Meeting Commemorated at Stockholm

A meeting opened by the late King Gustaf V was held in the Engelbrekt church in Stockholm on November 1, 1950 to commemorate the 25th anniversary of the 1925 ecumenical assembly. Bishop Manfred Bjorkquist, Lutheran Bishop of Stockholm, in a discourse, pointed out that now the World Council of Churches has been founded, its aims must be promulgated among the parishes and communities. He observed that the unity and cooperation of Christians is best furthered by friendly relations among different Christian communities within the nation.

Archbishop Brilioth spoke on the theme "The Calling of the Church of Christ in these times." He recalled the appeal to all Christianity that was sent out from Upsala in 1914 and continued to the ecumenical meeting of 1925. In this regard he said, "Although we do not yet have a historical perspective on the meeting, it is clear that it was the first great manifestation of the ecumenical idea. The ecumenical movement is not the work of one man, but it is not an exaggeration to say that the idea which became reality in the World Council of Churches was first and most clearly apprehended by Archbishop Nathan Soderblom." He continued saying that there does exist a great desire to surmount divisions even in those circles which do not participate in the ecumenical work which has its center in the World Council of Churches. Remarking that the Catholic Church remains outside the Council, he expressed the opinion that many Catholic priests regard the ecumenical movement with warm sympathy, but that the tight grip of the Church leadership has not been relaxed. He then commented upon what he considered the Vatican's fatal step of proclaiming the Assumption of the Blessed Virgin as a binding dogma, which he saw as a new spiritual iron curtain lowered between Roman and Evangelical Christianity.

We regret that Archbishop Brilioth has not discovered the positive trend of the Holy Office Instruction, and does not see the significance of its request that Catholics interest themselves in unionistic activities and pray for Christian reunion. As for the Definition, we know of many non-Catholics who do not find any really new obstacle to reunion in it.

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AROUND THE WORLD

ROME

Msgr. Connolly, New Vice-President of Mission "Pro Palestina"

The Holy Father has named Msgr. Joseph F. Connolly Vice-President of the Pontifical Mission "Pro Palestina." He has already been closely asso-

ciated with the work of the President, Msgr. McMahon, as Assistant Secretary of the *Catholic Near East Welfare Association*

Msgr. McMahon Returns to Near East

After a visit to the United States, Msgr. Thomas J. McMahon, President of the Pontifical Mission "Pro Palestina", accompanied by the new Vice-President, Msgr. Joseph F. Connolly, stopped at Rome, in January on his way to the Near East. They were received by His Holiness Pius XII who expressed his gratitude to American Catholics, and to those of other countries for their generous contributions to the Palestine Mission, and manifested his hope that all Catholics would continue this admirable work of relief for the thousands of Palestine refugees dispersed throughout Egypt and Lebanon, among whom there are more than 50,000 Catholics.

Report on "Pro Palestina" Mission Published

The Pontifical Mission "Pro Palestina" has published a booklet entitled *The Pope and the Palestine Tragedy* which embodies a report of its accomplishments since its foundation along with an account of the Palestinian relief activities which preceded it. A special message from the Vatican Secretariat of State was addressed to the Pontifical Mission "Pro Palestina" which expresses the Holy Father's thanks for the booklet which had been forwarded to him by Msgr. McMahon, and in which he imparts the Apostolic Benediction to the latter and to all who are cooperating in the work of the Commission.

Among the many interesting items of information, we find the following list of participants in the Pontifical Mission "Pro Palestina":

"I. America: *United States*: Emergency Relief Fund of the American Bishops; Catholic Near East Welfare Association; War Relief Services—National Catholic Welfare Conference; National Council of Catholic Women; Catholic Medical Mission Board. *Canada*: The Catholic Hierarchy. *Cuba*: Comidad Cubano-Libanes Pro Necessitados de Tierra Santa. *Mexicos* Catholic-Hierarchy. *Central and South America*: Costa-Rica, Colombia Honduras, Chili, Peru, Uruguay. II. *England*: Catholic Hierarchy. III. *Australia*: Sydney Metropolitan Committee of the Pontifical Mission (Society of Saint Vincent de Paul); Victoria Metropolitan Committee of the Pontifical Mission (Catholic Welfare Organization). IV. *Belgium*: Secours International de Charitas Catholica (which is merged with the Oeuvre Belge "Palestina"); Pelerinage de la Croix de Jerusalem; Auxiliaires Laiques Missionnaries. V. *Spain*: Catholic Hierarchy. VI. *France*: Comite de Secours a Bethleem (Secours Catholique Francais). VII. *Holland*: Pro Palestina Committee (with collaboration of the Apostolaat der Hereniging;) VIII. *India*: Catholic Hierarchy. IX. *Ireland*: Eire Government. X. *Switzerland*: Union Suisse de Charite; Association Suisse de Terre Sainte. XI. Various Communities and Associations at the service of the Holy Land, such as the Custody of the Holy Land, and the Knights of the Holy Sepulchre. XII. Local Charitable Societies: Such as the Society of the Ladies of St. Vincent of Paul, Social Organizations of Oriental rites, different institutions of Catholic Action, and the St. Joseph University of Beyrouth of the Jesuit Fathers.

"N.B. Catholics of other countries and their hierarchies have also contributed to the general charity fund of the Holy Father. The Holy Father

has recourse to this fund in aiding Palestine and several other destroyed regions."

In a letter from the Sacred Congregation for the Oriental Church signed by Cardinal Tisserant and Archbishop Valerio Valeri presenting this booklet, we read as follows: "The Institutions, Associations and individuals who have given their charitable alms may add to the certainty of having effectively relieved suffering and want, the knowledge that good souls have offered up ardent prayers to the Most-High for their benefactors."

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FRANCE

New Chapel of Chaldean Rite at Paris

His Excellency Joseph VII Ghanima, Patriarch of Babylon of the Chaldeans last November inaugurated and blessed the Chapel of Our Lady of Chaldea during his recent visit to Paris.

The Patriarch celebrated a solemn Pontifical Liturgy assisted by his Auxiliary Bishop Katchko and Archbishop Cheikho of Teheran. His Excellency Msgr. Roncalli, Apostolic Nuncio at Paris was present.

Canon Rupp, in the name of the Archbishop of Paris and of Msgr. Beaussart, director of diocesan administration for foreigners, in a sermon, recalled the glories of the Babylonian Church and its ancient loyalty to the See of Peter. (Oss. Rom.)

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FINLAND

Center of Catholic Studies Opened by Dominicans

In November 15 the *Studium Catholicum,* a cultural center, was opened by the Dominican Fathers at Helsinki. There were present at the ceremony the Finnish Minister of Public Instruction, the Italian and Swiss Ambassadors, the Rector of the Helsinki University, and other notables of the diplomatic corps and the cultural world.

Fr. Andre Bonduelle, O.P., director of the new institute, explained the purpose of this foundation in a discourse. The *Studium Catholicum* intends to develop and draw closer together the cultural and literary relations between Finland and the Catholic countries, and to make known modern Catholic culture, as well as to study the Christian traditions of the land with their contribution to Christian civilization. The Dominican Fathers in returning to Finland, have renewed a seven hundred year tradition since their first predecessors went to Finland in 1249 to carry on educational activities.

The *Studium Catholicum* already possesses a library containing more than 3,000 works on philosophy, history and literature. This Institute is at present administered by Dominicans from France. Fr. Bonduelle has recently initiated a series of conferences on contemporary Catholic literature at the Helsinki University. (Oss. Rom.)

UNITED STATES

All-American Sobor

A Sobor, or synod, of the "Russian Orthodox Church of North America" was held at New York on December 7. Archbishop Leonty of Chicago and Minneapolis was elected Metropolitan Primate of that affiliation in North America. He has now assumed the post of Archbishop of New York.

At this Sobor it was decided that prayers for the name of Patriarch Alexei of Moscow be omitted, but that they would be continued for the dissident Russian patriarchs, bishops, clergy, and for the "suffering Orthodox Church" in Russia.

The "Russian Orthodox Church of North America" represents the largest body of separated Russians in North America. There are also smaller bodies representing the so-called Karlovci Synod depending upon the Metropolitan Anasthasy, formerly in Munich, and the Exarchate of the Moscow Patriarchate.

Other appointments have been announced: Bishop John Chahovskey of Brooklyn was appointed to the San Francisco diocese, replacing the late Metropolitan Theophilus, former head of the Church; Bishop John Zlobin was appointed Bishop of Sitka and All-Alaska; Archimandrite Adronik was named Administrator of Canada, with headquarters in Winnipeg, Manitoba. (EPS)

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SWEDEN

Swedish Bishops Reject Dogma of Assumption

At a meeting of nine Lutheran Bishops of Sweden held in Stockholm on January 27, it was decided that the Dogma of the Corporal Assumption of Mary into the glory of heaven is deprived of Biblical foundation. It was also declared that the definition will widen the breach between the Christian Churches.

The Scriptural foundation for this dogma must necessarily escape the Lutheran Bishops as long as they are deprived of the Church's vast means through her Magisterium and tradition for understanding the content of Scripture. As for the "widened breach", consideration of the Dogma's import from another aspect places the Catholic Church in the position of an ally. For instance: the Dogma of the Assumption is linked closely with that of the "Mater Dei," and hence constitutes an impressive affirmation of Christ's divinity. Viewed from this positive angle, the Swedish Bishops could be grateful for the moral support of the Catholic Church in protecting their own doctrine against the current menace of modernism and liberalism.

Bill on Freedom of Religion Before Swedish Parliament

In his first speech before Parliament the King asked the Government to consider the problem of freedom of religion. He suggested that Monasteries and Convents be allowed, and that teachers in the state schools be allowed to continue in their posts if they should convert to Catholicism, even those teaching mathematics and physics.

At the first session it was decided that in case Monasteries and Convents should be permitted, it would be on condition that subjects could not be forced to enter, or made to remain against their wills. They would not be permitted to enter before the age of 21 and would not be allowed

to make vows before 25. The uselessness of the first condition reflects the prevalent misconceptions among Protestants of Catholic practices, and of course a complete ignorance of Canon Law. Bishop Muller has already protested against the injustice of the latter condition, comparing it with the obligations assumed in marriage against which there are no such restrictions.

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HOLLAND

Activity of the Apostolate of Union

The Dutch *Apostolate of Union* (Apostolaat der Hereeniging) has been exceptionally active in the year 1950. Through the protection and the collaboration of Cardinal de Jong, Archbishop of Utrecht, together with all the Bishops of Holland, it has been possible to open a section of the *Apostolaat* in almost all parishes. The national Board, presided by Msgr. A.G. Smit, pastor of Soestdijk, expects to extend the *Apostolaat* to all the parishes in the coming year.

Since most of the Ruthenian Ukrainians have emigrated to America and Australia, the Seminary maintained by the *Apostolaat* at Culemborg has been closed. The last Sacerdotal Ordination took place in December, 1950. To replace this means of apostolate, the Dutch Assumptionists have assumed the charge of the Syrian Seminary of Charfe in Lebanon. The *Apostolaat* has covered the expenses for the Assumptionists to Lebanon.

Intense work of assistance to the Pontifical Mission "Pro Palestina" continues. In 1950 the local committee contributed a large sum of money and sent woollen blankets, medicine and scholastic materials to the Mission. A visit of the President and Secretary to Palestine and Lebanon is projected for the purpose of making closer contact with the Mission and its endeavours in favor of Palestinian refugees.

The Committee also assists in a special way the two Holland Missions instituted in favor of Russian and Ukrainian immigrants. (SICO)

Anniversary of Dutch Catholic Broadcasting Association

Brilliant festivities marked the 25th anniversary of the Catholic Broadcasting Organization of the Netherlands (K.R.O.) in December. It was noted that this Catholic association is the largest cultural broadcasting institution in the country. In the Netherlands all radio programs are produced by associations of listeners. There are four such associations: Catholic, Protestant, Socialist and Independent. Each has the use of half of the transmission time of one of the two Dutch radio stations.

The KRO with 250,000 members is the largest of the four and its programs reach the greatest number of listeners. It is financed by members' dues and the proceeds from sale of its weekly program magazine. This money pays for programs, salaries of technicians and other workers, and rent of radio station time.

In addition to domestic programs, it produces overseas programs for Dutch missionaries and colonists. It was inaugurated in 1933 by Archbishop Jansen, and has received special commendation of the Holy See. (NC)

New Church Order of the Netherland Reformed Church

On December 7, 1950, the General Synod of the "Netherlands Reformed Church", meeting at Woudschoten, Zeist, accepted a new church order by 76 votes against 14. The acceptance of this church order signifies a turning point in the history of this community. In 1815 a number of regulations had been imposed upon the Netherlands Reformed Protestants which deprived them of their presbyterial character. The war years have brought about a new outlook, and a conviction that their existence must be justified by a will to serve the people.

A General Synod replaced the older Synod shortly after the war. This General Synod drafted a new church order which was to restore the character of confessing Church, and in 1947 a draft was presented by a Commission chosen for this purpose. The two main characteristics are: assuming of the task of apostolic witness and ministery in the world, by a church which defines its foundation as the confession of God's revelation in grateful obedience to the Holy Scriptures and in communion with the faith of the fathers. Activities formerly undertaken by private persons and Christian societies are now being performed by the ecclesiastical institution as a body. The Synod is assisted by a number of agencies such as the Youth Council, the Church and World Institute, the Councils for Church and Family, Publicity, Church and Education, etc. (EPS)

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EGYPT

Visit of Cardinal Tisserant to Egypt

His Eminence Cardinal Tisserant, Secretary of the Sacred Congregation for the Oriental Church, last January, made a visit to Egypt on the occasion of the 75th anniversary of the Royal Geographic Society of Egypt, which was likewise the occasion of festivities for the 25th anniversary of the State University Fuad I, and the inauguration on the part of King Farouk of the Royal Institute for studies on the desert. 160 scholars from the entire world had been invited, and nothing was spared to make the occasion a triumph of science and culture.

Cardinal Tisserant, renowned for his orientalistic learning, had been officially invited by the Egyptian Government; he is the first Prince of the Church to receive such an invitation.

At the el-Azhar University, ancient center of Islamic studies, the rector, Sheik Abdel Meguid Selim, expressed to the Cardinal the hope that Islam and Christianity might unite their forces to combat the subversive theories of materialism.

In an audience with King Farouk, with whom he spoke for about an hour, the Cardinal presented the King with a gold commemorative medal of the Holy Year in the name of the Holy Father.

After the closing of the celebrations, Cardinal Tisserant accompanied by Fr. Henry Ayrout, S.J., made a trip of about 1,000 miles visiting the dioceses of Upper Egypt, where he stopped at the furthest villages, Missions and schools of the Catholic Association of Free Schools. At El Minya he blessed

"the Pope's rice", a Christmas gift distributed in the name of the Holy Father to 8,000 children of the peasants in Upper Egypt.

At Asyut, His Eminence, assisted by the Catholic Copt Patriarch of Alexandria, Mark II Khouzam, and Bishop Scandar of that city, took part in the laying of the first stone of the new Copt Cathedral and then assisted at the Christmas Midnight Mass in Coptic rite (date of Christmas according to the Julian calendar is January 6).

During his stay in Egypt, he held a special meeting of missionary Sisters in which he emphasized that they should put themselves totally at the service of the land which had received them, principally in carrying out their duty of learning the Arabic language, an indispensable means of forming a truly Egyptian and Christian youth.

In all parts the Cardinal was received with great honour by both Christians and Mohammedans. The latter often asked for the benediction of "el Baba" (the Pope). Before returning to Rome, his good friends, the Ambassador of the United States and his wife, gave a brilliant reception in his honour.

Tenth Anniversary Meeting of Catholic Association of Free Schools

The Catholic Association of the Free Schools of Egypt held a general meeting at Cairo in December. Father Henry Ayrout, S.J., is the founder of the Association. Others who have furthered its work are His Excellency Archbishop Albert Levame, Papal Internuncio to Egypt, and His Beatitude Patriarch Mark II Khouzam, Coptic Catholic Patriarch of Alexandria.

The antecedents of the Association go as far back as 1632 when the Franciscan Mission of Upper Egypt founded the first Catholic schools in the country. Later the Jesuits and Franciscans joined forces with the local Coptic Catholic clergy, and as it was pointed out at the meeting, results show that the history of Catholicism in Egypt is synonymous with the history of its Catholic schools. In 1940 the Catholic schools in Egyptian villages were incorporated under one general direction and confided to Father Ayrout, renowned as a youth apostle. Thus the education of the *fellaheen*, or Eyptian peasants ceased to be the work of only two religious orders and became the common concern of more than 30 orders and congregations.

Financial problems of the free schools were discussed at the meeting. The annual budget for upkeep is $50,000, which derives chiefly from gifts from the Sacred Congregation for the Oriental Church, the Catholic Near East Welfare Association (American), and some European and local benefactors. Fr. Ayrout observed that if Egyptian Catholicism is to survive, it must learn to rely entirely on Egyptian support. He urged that Egyptian Catholics of all rites assume the responsibility of the schools.

It was observed that the work of the missionaries in the first decade of the association's existence has raised the religious level of the *fellaheen* far above anything accomplished in the past seven centuries. They no longer feel themselves members of a despised minority when they may take pride in the fine Catholic school buildings, where the number of pupils attending is on the average 80 percent non-Catholic. The children of all denominations are taken from under the Moslem influence of government

schools, and hundreds of converts among the Christian dissidents are annually received into the Catholic Church.

Except for difficulties caused by the desire of the Ministry of Public Education to centralize control over all schools, the Catholic association's schools enjoy reasonable freedom, especially since the group is registered as a purely Egyptian corporation with the Ministries of Education and Social Affairs. King Farouk has shown his favor to the association, and makes an annual donation in appreciation of its work for the poor *fellaheen*. (NC)

Religious Discrimination

In early December two newspaper articles appeared in the dissident Coptic daily *Al Misri* which objected to discriminatory measures against Christians of Coptic rite. One of the writers, Sidarous Tadros, complains that the parties in power have not granted Christian Copts the same religious freedom and social rights and opportunities accorded to their Moslem fellow-countrymen. He asked that Christian Copts be appointed to government posts and that Coptic students be selected without restriction to go abroad on cultural missions. He added that Egyptian State Broadcasting should allow religious programs for Egyptian Christians and that religious instruction should be introduced in public primary and secondary schools.

Another writer, I. el Koussi, wrote that most of the Christian Copts belong to the Wafdist Party now in control, but still no permission is granted for erection of needed churches except under restricted conditions. Business houses and factories receive secret orders to exclude Christian Copts from securing employment, and many have been removed from their posts in public offices.

It was a matter of lively interest when the Christmas Eve services of the Jesuit College of St. Mark in Alexandria were broadcast. The event has been looked upon as a precedent, and has aroused a lively discussion in the daily papers where the names of outstanding Mohammedan writers are found among those pleading for the right of Christians to broadcast their programs.

Dissidents' Defense of Assumption

Moslem scholars along with the Anglican Bishop of Egypt made strong opposition to the Dogma of the Assumption in the Egyptian Press. Rev. Gommos Sergios, Vicar General of the dissident Coptic Patriarchate responded to attacks in *Al Misri*, leading Moslem daily, with an exposition of what he called the ancient belief in the Assumption common to the Church of the Orient and Occident. The Abbot of the ancient dissident Coptic monastery of Al Moharrak also defended the truth of the Assumption saying that "Copts believed in the Assumption long before the Vatican dreamed of defining the dogma."

It is supposed that the Moslem attack results from a fear that the Moslems will be greatly impressed by the papal definition. A tender devotion and reverence to Mary is already found among them that is permitted by a chapter of the Koran in which she is described as all pure, sinless Virgin, and most perfect among women.

Seventh Centennial of Franciscan Custody of the Holy Land

The Very Rev. Giacinto Faccio, Franciscan Custos of the Holy Land

presided at celebrations held at Cairo in early December to commemorate the seventh centennial of the establishment of the Constitution of the Holy Land Custody. Egypt has been part of the Franciscan Mission in the Near East since 1219. (NC)

Transfer of Episcopal Seat

His Excellence Isaac Ghattas, Bishop of the Coptic Catholic See of Thebes and Luxor plans to transfer his episcopal seat from Tahta to Sohag, since the latter city is a more modern and important center. It will also provide closer association with the separated Copts, which are predominant in Sohag.

According to the most recent statistics there are about 15,000 Coptic Catholics in the Thebes and Luxor Diocese, which is divided in 35 parishes.

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ARMENIAN CHURCH

New Vicar General for Patriarchal Diocese

The Holy Father has nominated Rev. Lawrence Kogy, of the Mechitarist Congregation of Vienna, Titular Bishop of Comana of the Armenians. He will take up the duties of Vicar General of His Eminence Cardinal Agagianian for the Patriarchal Diocese. He was consecrated at Boston, U.S.A. on February 22.

Bishop Kogy was born at Akelzik, in western Transcaucasus in 1895, and in 1917 was ordained to the priesthood at Vienna where he had entered the Mechitarist Congregation. He worked as missionary in the Caucasus, Constantinople and Bulgaria where he founded a college. In 1930 he was named Apostolic Administrator for the Armenians of Transylvania and Rumania. In 1938 he was sent to Boston, United States, where he organized the Armenian Mission.

He is accomplished in languages, and is the author of biblical and historical studies in which he has shown himself a brilliant and learned writer.

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PALESTINE

Statistics on Franciscan Custody of the Holy Land

A catalogue entitled *Famiglie Religiose* (Religious Families) which has been published at Jerusalem gives statistics on the Franciscans of the Holy Land Custody. A total of 384 Friars are listed; of these 231 are priests; 138 lay brothers, and 15 seminarians. They are located at the shrines, churches and educational institutions throughout the Holy Land Custody which comprises both Arab and Jewish-occupied Palestine, Cyprus, Egypt, Lebanon, Syria and Turkey. Some are located in Holy Land commissariats such as those in Rome and Washington.

The Friars represent 25 different nations: 156 from Italy, 55 from the United States, and 44 from Spain. Other nations represented are: Armenia, Belgium, Canada, Cuba, Czechoslovakia, Netherlands, Egypt, England, France, Germany, Greece, Hungary, Ireland, Yugoslavia, Lebanon, Lithuania, Malta, Palestine, Poland, Scotland, Syria and Switzerland.

The Custody's adm. which administers the Holy Places and missions on behalf of the Holy See embrace: 5 basilicas with 70 other shrines, 45 chapels, 40 churches of which 38 are parishes with 12 additional small churches. In the field of education are found 44 schools and 3 orphanages with an enrollment of 4,912 children; in secondary education the Custody conducts 4 colleges with an enrollment of 1,150 young men and boys.

A new addition to their Oriental apostolate appears under the title, "Coptic Missions of the Holy Land." Six new missions under the direction of the Very Rev. Giacinto Faccio, O.F.M., in various towns and cities of Egypt are listed. This newly established work is carried out in the midst of the dissident Copts. It includes three schools and four dispensaries serving needy Coptic natives.

The Terra Sancta College of Amman, now in its third year also appears in the catalogue. 15 Friars are shown as engaged in the Pontifical Mission "Pro Palestina." (NC)

Christians in the State of Israel

According to statistics published December 24, 1950 by the Ministry of Religious Affairs of Israel, there are still in Israel about 40,000 Christians who form a fourth of the non-Jewish population. Before 1948 the Christians constituted only the eighth part of the non-Jewish Israel population. The difference of proportion is due to the fact that during the Jewish-Arabic war a greater number of Moslems than of Christians fled the region.

These 40,000 Christians are divided as follows: Latins, 5,000; Greek Catholics, 15,000 (22,000 before 1948); dissident Greeks, 15,000 (60,000 before 1948); Maronites, 2,300; Armenians, 1,000; Protestants 1,200; Abyssinians and Copts, 600.

Since the Jewish invasion, two Latin parishes are completely inactive through lack of faithful and pastors; in two others the faithful are completely wanting, and the Franciscan pastor maintains the church and dependencies empty. At Ain Karem, where the birth of St. John Baptist is venerated, ten old women and the Sisters who care for them are all that remains of the former Latin community. The Sisters of St. Vincent of Paul are now preparing an orphanage and a hospice for infirm women there. (FIDES)

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ETHOPIA

First Ethiopian Head of Dissident Ethiopian Church

Bishop Basilios has now become the first Ethiopian "Abuna" of the dissident Coptic Church of Ethiopia. Until the recent death of Archbishop Cyril, Egyptian head of that Church, Bishop Basilios acted as administrator, according to an agreement made with the dissident Patriarchate of Alexandria two years ago (cf. *Unitas*, Vol. I, No.2, p. 79). According to that agreement, the Egyptian head of the dissident Ethiopian Church would retain the nominal title of Archbishop until his death, but would remain in Alexandria. Bishop Basilios will leave Addis Ababa for Cairo for consecration by the Patriarch Amba Youssab. (EPS)

INDIA

Roman Ritual in Hindostani

The Roman Ritual in Hindostani has recently been published. This is looked upon as an important event in the church life of India since it will enable the faithful to understand the prayers of the Church.

The Apostolic Internuncio has explained that in 1941 the Congregation for the Propagation of the Faith had given directives that parts of the Ritual be translated into the principal languages. Since the work progressed slowly, in 1949 the Holy Father ordered that special committees be created in each Apostolic Delegation or Nunciature for the translation of the Ritual in the Language of the place, and authorized these committees to approve and adopt these translations *ad decennium.*

The Indian ritual has been published with the approbation of six Bishops and four Prefects Apostolic of Northern India and comprises the rite of Baptism, reception of heretics, Confirmation, Communion of the sick, Extreme Unction, blessing of the sick, funeral rites, Marriage rites, blessing without Mass, and other blessings. The texts are printed in two columns for prayers in Latin and Hindostani. According to particular instructions from the Holy See, some prayers are given in Hindostani alone, while the formulae for the Sacraments and other prayers are written only in Latin. Translation was made from the point of view of simplicity and intelligibility. (Oss. Rom.)

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MALABAR

Death of the Siro-Malabarese Bishop of Kottayam

His Excellency Alexander Chulaparambil died in his See of Kottayam at the age of 74 on January 8. Bishop Chulaparambil had been given the charge of the Vicariate Apostolic of Kottayam three years after its erection as such, and on this occasion had been elevated to the episcopacy with the title of Busiri. When in 1923 Kottayam was erected as a Diocese, he became residential Bishop.

Bishop Chulaparambil in his long years of wise administration, provided the Diocese with practically all the ecclesiastical institutions it now has: educational and charitable institutions, a press with a monthly publication, a diocesan Congregation of priests, and various Congregations of Sisters. He also founded a Minor Seminary. He had been very active in efforts to reunite the Southern Jacobites, and had provided 10 chapels and churches for Jacobite converts. Catholic Action flourishes in the diocese.

This Diocese, located in the Travancore State of Malabar, has a Catholic population of 42,000 faithful living among a million pagans and 15,000 Southern Jacobites. There are 55 churches and chapels, of 32 are parishes. There are also 55 priests. The Seminary has 45 students. There are 6 religious houses, 44 schools and institutions with 250 professors and 6,250 students.

The deceased Bishop is succeeded by his Coadjutor, His Excellency Thomas Tharayil. (SICO)

Book Reviews

CHARLES BOYER, S.J., **Unus Pastor**; (French) Apostolat de la Priere, Toulouse, 104 pp. Idem; (Italian) Unione Missionaria del Clero, Rome, 117 pp.

This new book gives our readers the opportunity of seeing the problem of Christian reunion through the eyes of our Editor, Fr. Boyer. The thought is developed with his usual clarity, and the theme is handled with his usual poised balance between faithfulness to the divine legacy of the Church on the one hand, and Christian courtesy toward our brethren who remain separated from the Holy See on the other. The opinions are given with a theologian's accuracy, but presented with an easy simplicity which places *Unus Pastor* at the disposition of a large public.

We prefer to continue an account of the work with comments made in the pages of the *Osservatore Romano*:

". . . Fr. Boyer, S.J., in a very recent work points out the old and the new ways along which an advance toward the greatly desired union would be possible.

"Before making an account of the situation in its present status, he recalls the errors committed in the past, reviewing the history of past attempts which, although they had left the record of a failure, may have made a sure contribution to future developments of the enterprise which we all wish to see fruitful. Since the problem must necessarily be fitted upon the plan of a return to Rome of the separated churches, there is required first of all a patient and serene work of clarification and persuasion, carried out with love and charity especially on the part of those, who knowing themselves in the right, must convince their brothers of the sorrow which separation causes them, and of their great desire that it come to an end.

"Recalling in their principle lines the events connected with the struggles and successive separations which have occurred in the course of the centuries— from the schism of Photius to that of the Protest — and underlying the grievous harm that has accrued from them to the whole of Christianity, the author passes to a consideration of the situation in our days, noting how union is possible and feasible, especially because it is ardently desired by many, by very many, and first of all by Rome.

"From certain aspects, the world has undergone a sound evolution . . . the peace of Christendom is no longer a thing to be sacrificed easily . . . Many critics who once could have been in some measure justified, are today no longer justified.

"Wherefore, the unionistic movement in favor of 'one fold and one shepherd', has been born and has asserted itself everywhere. Men of good will are applying themselves from both sides to overcome all the obstacles, seeking a common ground of understanding upon which all may meet without belittlement or humiliation. In this regard, the conversations of Malines are recalled . . . the initiative of the Catholic Church, among other things, welcoming the idea of Fr. Wattson — each year she recommends the Chair of Unity Octave; the activity of the Oxford Movement, . . . *Work and Life*,

and *Faith and Order* is recalled; and certain positions taken in the Protestant and Anglican press . . .

"The author also recalls how also the Pontiffs from Innocent III to Eugene IV, from Julius III to Gregory X, XIII, XV, from Urban VIII to the Pontiffs of the nineteenth century and of this century have repeatedly and passionately called for the cessation of divisions and quarrels; and was not this the first concern of the Holy Father in his prayer for the Holy Year? . . .

"We can say ... that works such as this most estimable one of Fr. Boyer, whose study and most zealous activity in favor of the great unionistic cause are well known, contribute effectively to bringing closer that day (of understanding) by arousing interest, activities and prayers in favor of the much desired union."

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ROGER MATZERATH, S.A., The Prayer of Christ for Unity. St. John, 17, 20-23). Dissertatio ad Lauream in Facultate Theologica Pont. Univ. Gregorianae, Romae, 1950, in 8°, pp. 192.

It was fitting that one of the spiritual sons of Fr. Paul Wattson, to whom we owe the Chair of Unity Octave, should study the prayer of Christ for the unity of His Church. Doubtless the exegetes explain it, and comment upon each of the verses, but there was lacking a general work which would assemble the different interpretations, and discern what has been achieved, and what has not yet been brought fully to light.

Fr. Matzerath examines the opinion of 62 authors from the Fathers down to our days. This he has done in an exact and methodic way, and has presented the results of his inquiry with perfect clarity, using the help of tables and statistics.

He then approaches the text itself. With Fr. Bover, he punctuates verse 21 (contrary to the Vulgate) thus: "That all may be one. Even as Thou Father, in Me and I in Thee; that they also may be one in Us."

The exegesis leaves nothing to be desired from the point of view of information and precision. It may be that the author has remained too reserved at times when he should decide between differing opinions and give his own. The seriousness of his study afforded him the right to take a position with greater firmness. One can only wish he will follow up his reflections on such a great subject and bring it into ever clearer light.

We cannot enter into the truly considerable detail of the questions raised and studied in this fine book. We indicate merely the author's principal conclusions: The prayer of Christ was necessarily efficacious: it caused the unity of those who believe the doctrine taught by the Apostles. This unity is at once visible in its social structure and invisible in its supernatural life. It is the union of the faithful with the Divinity which causes union among themselves. The divinity of Christ is the good in which the faithful participate, in virtue of a gratuitious adoption, and it is His divinity which is the bond of their unity. Finally, the unity of the Church is a motive of credibility: in considering it, men should recognize that He who created it was the One sent by the Father.

This work renders good service to the cause to which the author

is consecrated. He makes one love the unity which Christ obtained for His Church, and invites those who have lost it to find it again.

Charles Boyer, S.J.

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"Le Grand Retour" ("The Great Return"); "Unitas", Couvent des Freres Precheurs, Eglise S. Pierre a Galata, Istanbul. 4 pl., 91 pp.

This booklet is a collection of articles written on the problem of reunion as it appears at Istanbul, the traditional Patriarchate of the Eastern Church. It is the work of the young *Unitas* group of Istanbul, and reflects the zeal of this group of specialists, under the direction of Fr. Dominic M. Caloyeras, O.P. for the cause of reunion.

The title, *The Great Return* taken from the Holy Father's Christmas Message of 1949 expresses the theme of the collection. A list of the articles affords an idea of its absorbing content:

Preface by His Excellency Msgr. Andre Cassulo, Titular Archbishop of Leontopolis in Augustamnica, and Administrator of the Apostolic Vicariat of Istanbul. It makes a friendly invitation to the dissident Orientals to consider the Catholic Church's appeal for a return to unity.

D. Caloyeras, O.P.; *Significance of the "Great Return"*; J. Stoessel, S.J., *The Holy See and the Christian Orient*; F. Dapola, *A Wonderful Expression of the Genius of Christianity: Santa Sophia of Constantinople;* D. Caloyeras, O. P., *The Primacy of St. Peter and His Successors;* P. Gautier, O. M. C., *The Infallibility of the Pope*; L. Fazzi, O.P., *I know Thee* (affectionately paternal reception of Christians from the whole world by the Holy Father during the Holy Year, and desire that the whole Orient recognize him one day.); J. Carotenuto, O.P., *The Dominicans at the Ecumenical Councils of Lyons and Florence;* R. Philippucci, *Journey and Visit of the Popes at Constantinople: Modern Istanbul;* D. Poratti, O. P., *The Papacy and Civilization*; R. Spiazzi, O.P., *Diplomatic Representatives to the Holy See;* F. Dapola, *Last Reflection of Byzantine Art: La Kahrie-Dajami* (Church of the Holy Savior in Chora); R. Philippucci, *The Greek Popes in the See of Rome*; L. Canisius, A.A., *The Fifteenth Centenary of the Council of Chalcedon.*

We extend our warm compliments to the Istanbul group on this useful and informative work, and concur with the reviewer of the *Osservatore Romano* in hoping "that the *Unitas* of Istanbul continue its journalistic production which would be apt to make an effective contribution to the unionistic movement."